OF THE RVSSE Common Wealth.

OR

MANER OF GOuernement by the Russe Emperour, (commonly called the Emperour of Muskouia) with the maners, and fashions of the people of that Countrey.

The Contents are noted in the Table, set downe before the beginning of the Booke.

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THE ISSUE

To the Queenes most excellent *Maiestie.*

Most gracious Soueraigne, beeyng employed in your Maiesties seruice to the Emperour of *Russia*, I obserued the State, and manners of that Countrey. And hauing reduced the same into some order, by the way as I returned, I haue presumed to offer it in this smal Booke to your most excellent Maiestie. My meaning was to note thinges for mine owne experience, of more importaunce then delight, and rather true then strange. In

their maner of gouernment, your Highneſſe may ſee both: A true and ſtrange face of a *Tyrannical ſtate*, (moſt vnlike to your own) without true knowledge of GOD, without written Lawe, without common iuſtice: ſaue that which proceedeth from their *Speaking Lawe*, to wit, the Magiſtrate who hath moſt neede of a Lawe, to reſtraine his owne iniuſtice. The practiſe hereof as it is heauy, and grieuous to the poore oppreſſed people, that liue within thoſe Countreyes: ſo it may giue iuſt cauſe to my ſelfe, and other your Maieſties faithfull ſubiects, to acknowledge our happines on this behalfe, and to giue God thankes for your Maieſties moſt Princelike, and gracious gouernment: as

alſo

also to your Highnesse more ioy, and contentment in your royall estate, in that you are a Prince of subiectes, not of slaues, that are kept within duetie by loue, not by feare. The Almightie stil blesse your Highnes with a most long, and happy reigne in this life, and with Christ Iesus in the life to come.

Your Maiesties most humble subiect, and seruant

G. Fletcher.

The sum of this discourse conteining the

1. Cosmographie of the Countrie.
- 1. The breadth and length of the Countrie, with the names of the Shires.
- 2. The Soyle and Clymate.
- 3. The native commodities of the Countrie.
- 4. The chiefe cities of Russia.

2. Pollicy.

1. The ordering of their State.
- 5. The house or stocke of the Russe Emperour.
- 6. The maner of inauguration of the Russe Emperours.
- 7. The forme or manner of their publique gouernment.
- 8. Their Parliamentes and manner of holding them.
- 9. The Russe Nobilitie, and meanes whereby it is kept in an vnder proportion agreeable to that State.
- 10. The manner of gouerning their Prouinces, or Shires.
- 11. The Emperours priuie Counsell.
- 12. The Emperours Customes and other Reuenues, & what they amount vnto, with the Sophismes practised for the encrease of them.
- 13. The Russe communaltie & their condition.

2. Their iudicial proceeding
- 14. Their publique Iustice and manner of proceeding therein.

3. Their warlike prouisions.
- 15. The Emperours forces for his warres, with the officers and their Salaries.
- 16. Their manner of mustering, armour, prouision for vittaile, encamping, &c.
- 17. Their order in marching, charging, and their martiall discipline.
- 18. Their colonies and pollicie in mainteyning their purchases by conquest.
- 19. Their borderers, with whom they haue
- 20. most to doain warre and peace.

4. Their Ecclesiastical State.
- 21. Their Church offices, and degrees.
- 22. Their Leiturgie or forme of Church seruice, with their manner of administring the Sacraments.
- 23. The doctrine of the Russe Church.
- 24. Their manner of solemnizing marriages.
- 25. The other Ceremonies of the Russe Church.

3. Oeconomie or priuat behauiour.
- 26. The Emperours domestique or priuate behauiour.
- 27. The Emperours household, and offices of his house.
- 28. The priuate behauiour, and manners of the Russe people.

The description of the Countrie of Russia, with the breadth, length, and names of the Shires.

The 1. Chapter.

THe countrie of *Russia* was sometimes called *Sarmatia*. It chaunged the name (as some do suppose) for that it was parted into diuerse small, and yet absolute gouernments, not depending, nor being subiect the one to the other. For *Russe* in that tongue doth signifie asmuch as to parte, or diuide. The *Russe* reporteth that foure brethren, *Trubor*, *Rurico*, *Sinees*, and *Varinus*. diuided among them the North parts of the countrie. Likewise that the South partes were possessed by foure other, *Kio*, *Scieko*, *Choranus*, and their sister *Libeda*: each calling

his territorie after his owne name. Of this partition it was called *Russia*, about the yeare from Christ 860. As for the coniecture which I find in some Cosmographers, that the *Russe* nation borrowed the name of the people called *Roxellani*, and were the very same nation with them, it is without all good probabilitie: both in respect of the etymologie of the word (which is very far fet) and especially for the seat and dwelling of that people, which was betwixt the two riuers of *Tanais* and *Boristhenes*, (as *Strabo* reporteth) quite an other way from the countrey of *Russia*.

Strabo in his 7. booke of Geogr.

When it bare the name of *Sarmatia*, it was diuided into two chiefe parts: the *White*, and the *Blacke*. The *White Sarmatia* was all that part that lieth towardes the North, and on the side of *Liefland*: as thē Prouinces now called *Duyna*, *Vagha*, *Vstick*, *Vologda*, *Cargapolia*, *Nouogradia*, *&c*: whereof *Nouograd velica* was the Metropolite, or chiefe cittie. *Blacke Sarmatia* was all that countrey that lieth Southward, towards the *Euxin*, or *Black Sea*: as the dukedome of *Volodemer* of *Mosko*, *Rezan*, *&c*. Some haue thought that the name of *Sarmatia* was first taken, from one *Sarmates*, whom *Moses* and *Iosephus* call *Asarmathes*, sonne to *Ioktan*, and nephew to *Heber*, of the posteritie of *Sem*. But this seemeth

Gen. 10. *Ioseph. l.* 1. *cap.* 14.

meth to be nothing but a coniecture taken out of the likenes of the name *Asarmathes*. For the dwelling of all *Ioktans* posteritie is described by *Moses*, to haue beene betwixt *Mescha* or *Masius* (an hill of the *Amonites*) and *Sephace*, neare to the riuer *Euphrates*. Which maketh it very vnlikely, that *Asarmathes* should plant any colonies so far off in the North and Northwest countries. It is bounded Northward by the *Lappes* and the North *Ocean*. On the Southside by the *Tartars*, called *Chrimes*. Eastward they haue the *Nagaian Tartar*, that possesseth all the countrie on the East side of *Volgha*, towards the *Caspian* sea. On the West and Southwest border lie *Lituania*, *Liuonia* and *Polonia*.

The borders of Russia.

The whole country being now reduced vnder the gouernment of one, cõteyneth these chief Prouinces or Shires. *Volodemer*, (which beareth the first place in the Emperours stile, because their house came of the Dukes of that countrey) *Mosko*, *Nisnouogrod*, *Plesko*, *Smolensko*, *Nouogrod velica* (or *Nouogrod* of the low countrey) *Rostoue*, *Yaruslaue*, *Bealozera*, *Bezan*, *Duyna*, *Cargapolia*, *Meschora*, *Vagha*, *Vstuga*, *Ghaletsa*. These are the naturall shires perteyning to *Russia*, but far greater & larger then the shires of England, though not so well peopled. The other countries or prouinces which the *Russe* Emperours haue

The shires of Russia.

The Prouinces or countries got by conqueſt.

gotten perforce added of late to their other dominion, are theſe which follow *Twerra*, *Youghoria*, *Permia*, *Vadska*, *Boulghoria*, *Chernigo*, *Oudoria*, *Obdoria*, *Condora*, with a great part of *Siberia*: where the people though they be not natural *Ruſſes*, yet obey the Emperour of *Ruſſia*, and are ruled by the lawes of his countrie, paying cuſtomes and taxes, as his owne people doe. Beſides theſe hee hath vnder him the kingdomes of *Cazan* and *Aſtracan*, gotten by conqueſt not long ſince. As for all his poſſeſsion in *Lituania* (to the number of 30. great townes and more,) with *Narue* and *Dorp* in *Liuonia*, they are quite gone, beyng ſurpriſed of late yeares by the kinges of *Poland* and *Sweden*. Theſe Shires and Prouinces are reduced all into foure *Iuriſdictions*, which they call *Chetfyrds* (that is) *Tetrarchies*, or *Fourthparts*. Wherof we are to ſpeake in the title or chapter, concerning the Prouinces, and their manner of gouernment.

The bredth and length of the counrie.

The whole countrie is of great length and breadth. From the North to the South (if you meaſure from *Cola* to *Aſtracan* which bendeth ſomewhat Eaſtwarde) it reacheth in length about 4260. verſt, or miles. Notwithſtanding the Emperour of *Ruſſia* hath more territorie Northward, far beyond *Cola* vnto the riuer of *Tromſchna*, that runneth a 1000.

verſt

verſt, welnie beyõd *Pechinga*, neare to *Wardhouſe*, but not intire nor clearly limited, by reaſon of the kings of *Sweden* and *Denmark*, that haue diuers townes there, aſwell as the *Ruſſe*, plotted togither the one with the other: euery one of them claiming the whole of thoſe North parts as his owne right. The breadth (if you go from that part of his territorie that lieth fartheſt Weſtwarde on the *Narue* ſide, to the parts of *Siberia* eaſtward, where the Emperour hath his garriſons) is 4400. verſt or thereabouts. A verſt (by their reckoning) is a 1000. paſes, yet leſſe by one quarter then an Engliſh mile. If the whole dominion of the *Ruſſe* Emperour were all habitable, and peopled in all places, as it is in ſome, hee would either hardly hold it all within one regiment, or be ouer mightie for all his neighbour Princes.

Of the Soyle and Climate.

The 2. Chapter.

THe ſoyle of the countrie for the moſt part is of a ſleight ſandie moulde, yet very much different one place from an other, for the yeeld of ſuch thinges as grow out

of the earth. The countrie Northwards towards the partes of S. *Nicolas* and *Cola*, and Northeaſt towards *Siberia*, is all very barren, and full of deſert woods by reaſon of the clymat, and extremitie of the colde in winter time. So likewiſe along the riuer *Volgha* betwixt the countries of *Cazan*, and *Aſtracan*: where (notwithſtanding the ſoyle is very fruitefull) it is all vnhabited, ſauing that vpon the riuer *Volgha* on the weſt ſide, the Emperour hath ſome fewe caſtels with garriſons in them. This hapneth by means of the *Chrim Tartar*, that will neyther himſelfe plant townes to dwell there, (liuing a wilde and vagrant life) nor ſuffer the *Ruſſe* (that is farre off with the ſtrength of his countrie) to people thoſe partes. From *Vologda* (which lieth almoſt 1700. verſt from the porte of S. *Nicholas*) downe towardes *Mosko*, and ſo towardes the ſouth parte that bordereth vpon the *Chrim*, (which conteineth the like ſpace of 1700. verſt or there abouts) is a very fruitfull and pleaſant countrie, yeelding paſture, and corne, with woods & waters in very great plentie. The like is betwixt *Rezan* (that lieth ſoutheaſt frō *Mosko*) to *Nouograd* and *Vobsko*, that reach fartheſt towards the northweſt. So betwixt *Mosko*, and *Smolensko* (that lieth ſouthweſt towards *Lituania*) is a very fruitful and pleaſant ſoile.

The

The whole countrie differeth very much from it selfe, by reason of the yeare: so that a man would meruaile to see the great alteration and difference betwixte the winter, and the sommer *Russia*. The whole countrie in the winter lyeth vnder snow, which falleth continually, and is sometime of a yarde or two thicke, but greater towardes the north. The riuers and other waters are all frosen vp a yarde or more thicke, how swifte or broade so euer they bee. And this continueth commonly fiue moneths, vz, from the beginning of Nouember till towardes the ende of March, what time the snow beginneth to melte. So that it would breede a frost in a man to looke abroad at that time, and see the winter face of that countrie. The sharpenesse of the ayre you may iudge of by this: for that water dropped downe or cast vp into the ayre, congealeth into Ise before it come to the ground. In the extremitie of winter, if you holde a pewter dishe or pot in your hand, or any other mettall (except in some chamber where their warme stoaues bee) your fingers will friese faste vnto it, and drawe of the skinne at the parting. When you passe out of a warme roome into a colde, you shall sensibly feele your breath to waxe starke, and euen stifeling with the colde, as you draw it

The cold of *Russia*.

in and out. Diuers not onely that trauell abroad, but in the very markets, and ſtreats of their townes, are mortally pinched and killed withall: ſo that you ſhall ſee many drop downe in the ſtreates, many trauellers brought into the townes ſitting dead and ſtiffe in their ſleddes. Diuers loſe their noſes, the tippes of their eares, and the bals of their cheekes, their toes, feete, &c. Many times when (the winter is very harde and extreame) the beares and woolfes iſſue by troupes out of the woodes driuen by hunger, and enter the villages, tearing and rauening all they can finde: ſo that the inhabitants are faine to flie for ſafegard of their liues. And yet in the Sommer time you ſhall ſee ſuch a new hew and face of a countrie, the woods (for the moſt part which are all of fir and birch) ſo freſh and ſo ſweet, the paſtures and medowes ſo greene and well growen, (& that vpó the ſudden) ſuch varietie of flowres, ſuch noyſe of birdes (ſpecially of Nightingales, that ſeeme to be more lowde and of a more variable note then in other countries) that a man ſhall not lightly trauell in a more pleaſant countrie.

And this freſh and ſpeedy grouth of the ſpring there, ſeemeth to proceede from the benefite of the ſnow: which all the winter time being ſpred ouer the whole countrie as

a white robe, & keeping it warme from the rigour of the froſt, in the ſpring time (when the ſunne waxeth warme, and diſſolueth it into water) doth ſo throughly drench and ſoake the ground, that is ſomewhat of a ſleight and ſandy mould, & then ſhineth ſo hotely vpon it againe, that it draweth the hearbes and plants forth in great plenty and varietie, in a very ſhort time. As the winter exceedeth incolde, ſo the ſommer inclineth to ouer much heat, ſpecially in the moneths of Iune, Iuly, and Auguſt, being much warmer then the ſommer ayre in England.

The countrie throughout is very well watred with ſprings, riuers, & ozeraes, or lakes. Wherein the prouidence of God is to bee noted, for that much of the countrie beyng ſo farre inland, as that ſome parte lieth a 1000. miles and more euery way from any ſea, yet it is ſerued with faire riuers, and that in very great number, that emptiyng themſelues one into an other, runne all into the ſea. Their lakes are many and large, ſome of 60. 80. 100. and 200. miles long, with breadth proportionate.

The chief riuers are theſe 1. *Volgha*, that hath his head or ſpring at the roote of an Aldertree, about 200. verſt aboue *Yarwſlaue*, & groweth ſo big by the encreaſe of other riuers by that time it commeth thither, that it

The chief riuers of *Ruſſia*.

it is broad an Engliſh mile and more, and ſo runneth into the *Caſpian* ſea, about 2800. verſt or miles of length.

The next is *Boriſthenes* (now called *Neper*) that diuideth the counrrie from *Lituania*, and falleth into the *Euxin* ſea.

The third *Tanais* or *Don*, (the auncient bounder betwixt *Europe* and *Aſia*) that taketh his head out of *Rezan Ozera*, and ſo running through the countrie of the *Chrim Tartar*, falleth into the great ſea lake, or meare, (called *Maotis*) by the Citie of *Azou*. By this riuer (as the *Ruſſe* reporteth) you may paſſe from their citie *Mosko* to *Conſtantinople*, and ſo into all thoſe partes of the world by water, drawing your boates (as their manner is) ouer a little *Iſthmus* or narrow ſlippe of lande, a fewe verſts ouerthwart. Which was proued not long ſince by an Ambaſſadour ſent to *Conſtantinople*, who paſſed the riuer of *Moskua*, and ſo into an other called *Ocka*, whence he drew his boate ouer into *Tanais*, and thence paſſed the whole way by water.

The fourth is called *Duyna*, many hundred miles long, that falleth Northward into the Baye of Saint *Nicholas*, and hath great Alabaſter rockes on the bankes towards the ſea ſide.

The fifth *Duna*, that emptieth into the

Baltick

Baltick sea by the towne *Riga*.

The sixt *Onega*, that falleth into the Bay at *Solouetsko* 90. verst from the port of Saint *Nicholas*. This riuer below the towne *Cargapolia* meeteth with the riuer *Volock*, that falleth into the *Finland* sea by the towne *Yama*. So that from the port of S. *Nicholas* into the *Finland* sea, and so into the Sound, you may passe all by water, as hath bene tried by the *Russe*.

The seuenth *Suchana*, that floweth into *Duyna*, and so into the North sea.

The eight *Ocka*, that fetcheth his head from the borders of the *Chrim*, & streameth into *Volgha*.

The ninth *Moskua*, that runneth thorough the citie *Mosko*, and giueth it the name.

There is *Wichida* also a very large and long riuer that riseth out of *Permia*, and falleth into *Volgha*. All these are riuers of very large streames, the least to be compared to the *Thames* in bignesse, and in length farre more, besides diuers other. The Pole at *Mosko* is 55. degrees 10. minutes. At the porte of S. *Nicholas* towards the North 63. degrees and 50 minutes.

The

The 3. Chapter.

The fruites and graine of *Russia*.

For kindes of fruites, they haue Appels, Peares, plummes, cheries, redde and blacke, (but the blacke wild) a deene like a muske. millian, but more sweete & pleasant, cucumbers & goords (which they call *Arbonse*) rasps, strawberies, and hurtilberies, with many other bearies in great quantitie in euery wood and hedge. Their kindes of graine are wheat, rie, barley, oates, peasc, buckway, psnytha, that in taste is somewhat like to rice. Of all these graynes the countrie yeeldeth very sufficient with an ouerplus quantitie, so that wheate is solde sometime for two alteens or ten pence starling the *Chetsird*, which maketh almost three English bushels.

Their rye is sowed before the winter, all their other graine in the spring time, & for the most parte in May. The *Permians* and some other that dwell far north, and in de-

sert

sert places, are serued from the partes that lye more Southward, and are forced to make bread sometimes of a kinde of roote (called *Vaghnoy*) and of the middle rine of the firre tree. If there be any dearth (as they accounted this last yeare, *An.* 1588. wheat and rye beyng at 13. *alteens*, or 5. shillings 5. pence starling the *Chetsird*) the fault is rather in the practise of their Nobilitie that vse to engrosse it, then in the countrie it selfe.

The natiue commodities of the countrie (wherewith they serue both their owne turnes, and sende much abroad to the great enriching of the Emperour, and his people) are many and substantiall. First, furres of all sortes. Wherein the prouidence of God is to be noted, that prouideth a naturall remedie for them, to helpe the naturall inconuenience of their countrie by the colde of the Clymat. Their chiefe furres are these, *Blacke fox, Sables, Lusernes, Dunne fox, Martrones, Gurnestalles or Armins, Lasets or Miniuer, Beuer, Wuluerins, the skin of a great water Ratte that smelleth naturally like muske, Calaber or Gray squirrell, red squirrell, red, & white Foxe*. Besides the great quantitie spent within the countrie (the people beyng clad all in furres the whole winter) there are transported out of the countrie some yeares by the marchants of *Turkie, Persia, Boughuria, Georgia,*

The chiefe commodities of the countrie.

1. Furres.

Georgia, *Armenia*, and some other of Christendome to the value of foure or fiue hundred thousand rubbels, as I haue heard of the Marchants. The best Sable furre groweth in the countrie of *Pechora*, *Momgosorskoy* and *Obdorskoy*, the worser sort in *Siberia*, *Perm*, and other places. The blacke fox and redde come out of *Siberia*, white & dun from *Pechora*, whence also come the white wolfe, and white Beare skin. The best Wuluerin also thence and from *Perm*. The best Martrons are from *Syberia*, *Cadam*, *Morum*, *Perm*, and *Cazan*. Lyserns, Mineuer, and Armins, the best ar out of *Gallets*, and *Ouglites*, many from *Nouogrod*, and *Perm*. The Beauer of the best sort breedeth in *Murmonskey* by *Cola*. Other cõmon furres, and most of these kindes grow in many, and some in all partes of the countrie.

2. Waxe. The second cõmoditie is of Wax, whereof hath bene shipped into forraine countries (as I haue heard it reported by those that best know it) the summe of 50000. pood yearlie, euery pood conteyning 40. pound, but now about 10000. pood a yeare.

3. Hony. The third is their Hony, whereof besides an exceeding great quantitie spent in their ordinary drinks (which is *mead* of al sorts) & their other vses, some good quantitie is carried out of the countrie. The chiefe encrease

of

of honie is in *Mordua* & *Cadam* neare to the *Cheremissen Tartar*: much out of *Seuerskoy*, *Rezan*, *Morum*, *Cazan*, *Dorogoboſe*, & *Vaſma*.

Fourthly, of Tallow they afoord a great waight for tranſportation: not only for that their countrie hath very much good ground apt for paſturage of cattaile, but alſo by reaſon of their many Lents and other faſtes: and partly becauſe their greater menne vſe much waxe for their lightes, the poorer and meaner ſorte birch dried in their ſtoaues, and cut into long ſhiuers, which they call *Luchineos*. Of tallow there hath bene ſhipped out of the realme a fewe yeares ſince about a 100000. pood yearely, now not paſt 30000. or thereabonts. The beſt yeeld of tallow is in the parts & territories of *Smolensko*, *Yaruſlaue*, *Ouglits*, *Nouogrod*, and *Vologda*, *Otfer*, and *Gorodetskey*. 4. Tallow.

An other principall commoditie is their Loſh and Cowe hide. Their Loſh or Buffe hide is very faire and large. Their bull and cowe hide (for oxen they make none, neyther yet weather) is of a ſmall ſiſe. There hath bene tranſported by Marchants ſtrangers ſome yeares, a 100000. hydes. Now it is decreaſed to a 30000. or thereabouts. Beſides great ſtore of goates skinnes, whereof great numbers are ſhipped out of the countrie. The largeſt kind of Loſh or Buffe breedeth 5. Hide.

deth about *Roſtone, Wichida, Nouogrod, Morum*, and *Perm*. The leſſer ſorte within the kingdome of *Cazan*.

6. Träne oyle.

The manner of hunting the Seal fiſh.

An other very great and principall commoditie is their *Trane oyle*, drawen out of the ſeal fiſh. Where it will not bee impertinent to ſhewe the manner of their hunting the ſeal, which they make this oyle of: which is in this ſort. Towardes the ende of ſommer (before the froſt begin) they go downe with their boates into the Bay of S. *Nicholas*, to a cape called *Cuſconeſſe* or *Foxnoſe*, where they leaue their boates till the next ſpring tide. When the ſunne waxeth warme towarde the ſpring, and yet the yſe not melted within the Bay, they returne thither againe. Then drawing their boates ouer the ſea yſe, they vſe them for houſes to reſt and lodge in. There are commonly about 17. or 18. fleete of them, of great large boates, which diuide themſelues into diuers companies, fiue or ſix boates in a conſort.

They that firſt finde the haunt, fire a beacon, which they carry with them for the nonce. Which being eſpied by the other cõpanies, by ſuch among them as are appoynted of purpoſe, they come altogither and compaſſe the ſeales round about in a ring, that lye ſunning themſelues togither vpon the yſe, cõmonly foure or fiue thouſand in a ſhole,

ſhoale, and ſo they inuade them euery man with his clubbe in his hand. If they hit them on the noſe, they are ſoone killed. If on the ſides or backe they beare out the blow, and many times ſo catche and holde downe the club with their teeth by main force, that the party is forced to cal for help to his fellowes.

The manner of the Seals is, when they ſee themſelues beſet, to gather all cloſe together in a throng or plumpe, to ſway downe the yſe, and to breakit (if they can) which ſo bendeth the yſe, that many times it taketh the ſea water vpon it, and maketh the hunters to wade a foot or more deepe. After the ſlaughter, when they haue killed what they can they fall to ſharing euery boate his part in equall portions: and ſo they flay them, taking from the body the skin, and the lard or fat withall that cleaueth to the skin. This they take with them, leauing the bodies behind, and ſo goe to ſhore. Where they digge pits in the groūd of a fadome and an halfe deepe, or there about, and ſo taking the fat or larde off from the skinne, they throw it into the pit, and caſt in among it hoat burning ſtones to melt it withall. The vppermoſt and pureſt is ſolde & vſed to oyle wooll for cloth, the groſſer (that is of a red colour) they ſell to make ſope.

Likewiſe of *Ickary* or *Cauery*, a great quantitie is made vpon the riuer of *Volgha* out of Ickary.

the fiſh called *Bellougina*, the *Sturgeon*, the *Seueriga* & the *Sterledey*. Wherof the moſt part is ſhipped by *French* and *Netherlandiſh* marchants for *Italy* and *Spaine*, ſome by Engliſh marchants.

8. Hempe and flaxe.

The next is of Flaxe and Hempe, whereof there hath bin ſhipped (as I haue heard marchants ſay) at the port of *Narue* a great part of a 100. ſhips ſmal & great yerely. Now, not paſt fiue. The reaſon of this abating and decreaſe of this & other cõmodities, that were wont to be tranſported in a greater quantitie, is the ſhutting vp of the port of the *Narue* towards the *Finland* ſea, which now is in the hands & poſſeſsion of the *Sweaden*. Likewiſe the ſtopping of the paſſage ouerland by the way of *Smolensko*, and *Plotsko*, by reaſõ of their warres with the *Polonian*, which cauſeth the people to be leſſe prouidẽt in mainteining and gathering theſe & like commodities, for that they lack ſales. Partly alſo for that the marchãts & Mouſicks (for ſo they cal the cõmon ſort of people) are very much diſcouraged by many heauy & intollerable exactions, that of late time haue bin impoſed vpon them: no man accounting that which he hath to be ſure his own. And therfore regard not to lay vp any thing, or to haue it before hand, for that it cauſeth thẽ many times to be fleeſed & ſpoiled not only of their goods,

but

but also of their liues. For the grouth of flaxe the prouince of *Vobsko* and the countrey about is the chiefe and only place. For hemp *Smolensko*, *Dorogoboſe* and *Vaſma*.

The countrey beſides maketh great ſtore of ſalt. Their beſt ſalt is made at *Stararonſe* in very great quãtity, where they haue great ſtore of ſalt wels, about 250. verſt frõ the ſea. At *Aſtracan* ſalt is made naturally by the ſea water, that caſteth it vp into great hils, and ſo it is digged down, and caried away by the marchants & other that wil fetch it from thence. They pay to the Emperor for acknowledgement or cuſtome 3. d. *Ruſſe* vpon euery hundred weight. Beſides theſe two, they make ſalt in many other places of the Realme, as in *Perm*, *Vichida*, *Totma*, *Kenitſma*, *Solouetske*, *Ocona*, *Bõbaſey*, & *Nonocks*, al out of ſalt pits, ſaue at *Solouetskey*, which lieth neere to the ſea. 9. Salt.

Likewiſe of tarre they make a great quãtity out of their firre trees in the countrie of *Duyna* & *Smolensko*, whereof much is ſent abroad. Beſides theſe (which are all good and ſubſtantial commodities) they haue diuers other of ſmaller account, that are natural and proper to that countrey: as the fiſhe tooth (which they cal *Ribazuba* which is vſed both among thẽſelues & the *Perſians* & *Boughariãs* that fetcht it from thence for beads, kniues, & ſword hafts of Noblemen, & gentlemẽ, & 10. Tarre. 11. Rĩbazuba.

for diuers other vſes. Some vſe the powder of it againſt poyſon, as the Vnicornes horne. The fiſh that weareth it is called a *Morſe*, & is caught about *Pechora*. Theſe fiſhe teeth ſome of them, are almoſt two foote of length, and weigh eleuen or twelue pound apiece.

12. Slude.

In the prouince of *Corelia*, and about the riuer *Duyna* towardes the North ſea, there groweth a ſoft rocke which they call *Slude*. This they cut into pieces, and ſo teare it into thin flakes, which naturally it is apt for and ſo vſe it for glaſſe-lanthorns and ſuch like. It giueth both inwards and outwards a clearer light then glaſſe, and for this reſpect is better then either glaſſe or horne: for that it neither breaketh like glaſſe, nor yet will burne like the lanthorne.

13. Saltpeeter & brimſtone.

Saltpeter they make in many places, as at *Ouglites*, *Yarulaue* and *Vſtug*, and ſome ſmall ſtore of brimſtone vpon the riuer *Volgha*, but want skill to refine it.

14. Iron.

Their iron is ſomewhat brittle, but a great weight of it is made in *Corelia*, *Cargapolia*, and *Vſtug Theleſna*. Other myne they haue none growing within the Realme.

The ſtrãge beaſts, fiſh, foule, &c. that breed in *Ruſſia*.

Their beaſts of ſtrange kinds are the Loſh, the Ollen, the wilde Horſe, the Beare, the Woluering, or wood dogge, the Lyſerne, the Beauer, the Sable, the Martron, the blacke and dunne Foxe, the white Beare towardes the Sea coaſt of *Pechora*, the Gurnſtale, the La-

ſet

ſet or Mineuer. They haue a kinde of Squirrel that hath growing on the pinion of the ſhoulder bone, a long tuft of haire, much like vnto feathers, with a farre broader tayle then haue any other ſquirrels, which they moue & ſhake as they leape from tree to tree, much like vnto a wing. They skiſe a large ſpace, and ſeeme for to flie withall, and therefore they call them *Letach Vechſhe*, that is, the flying ſquirrels. Their hares and ſquirrels in Sommer are of the ſame colour with ours, in winter the Hare changeth her coate into milke white, the ſquirrell into gray, whereof commeth the *Calaber*.

They haue fallow Deere, the roe Bucke, and goates very great ſtore. Their horſes are but ſmall, but very ſwift and harde, they trauell them vnſhod both winter and Sommer, without all regard of pace. Their ſheepe are but ſmall and beare coorſe, and harſh wooll. Of foule, they haue diuers of the principall kindes: Firſt, great ſtore of Hawkes, the Eagle, the Gerfaulcon, the Slightfaulcon, the Goſhawke, the Taſſel, the Sparhawk, &c. But the principall hawke that breedeth in the countrey, is counted the Gerfaulcon.

Of other foules their principall kinds are the ſwanne tame and wilde, (whereof they haue great ſtore) the Storke, the Crane, the Tedder, of the colour of a Feaſant, but farre

bigger and liueth in the firre woods. Of Feasant and Partridge they haue very great plentie. An owle there is of a very great bignesse, more vglie to beholde then the owles of this countrey, with a broade face, & eares much like vnto a man.

For fresh water fish besides the common sorts (as Carpe Pikes Pearch, Tench, Roach, &c.) they haue diuers kinds very good & delicate: as the *Bellouga*, or *Bellougina* of 4. or 5. elnes long, the *Ostrina* or *Sturgeõ*, the *Seueriga*, & *Sterledy* somewhat in fashion and taste like to the *Sturgeon*, but not so thicke nor long. These 4. kinds of fish breed in the *volgha*, & are catched in great plenty, & serued thence into the whole Realme for a great food. Of the Roes of these foure kinds they make very great store of *Icary* or *Caueary* as was said before.

They haue besides these that breed in the *volgha* a fish called the *Riba bela*, or white salmon, which they account more delicate thẽ they do the redde salmon wherof also they haue exceeding great plentie in the riuers northward, as in *Duyna* the riuer of *Cola*, &c. In the Ozera or lake neere a towne called *Perisiaue*, not far frõ the *Mosko*, they haue a smal fish which they call the fresh herring, of the fashion, and somewhat of the taste of a Sea-hearing. Their chiefe townes for

fishare, *Yaruslaue*, *Bealozera*, *Nouogrod*, *Astracan*, and *Cazan*: which all yeeld a large custome to the Emperour euery yeere for their trades of fishing, which they practise in Sommer, but send it frozen in the Winter time into all partes of the Realme.

The chiefe Cities of Russia.

The 4. Chapter.

THE chiefe Cities of *Russia* are, *Mosko*, *Nouograd*, *Rostoue*, *Volodomer*, *Plesko*, *Smolensko*, *Iaruslaue*, *Perislaue*, *Nisnouograd*, *vologda*, *Ustiuck*, *Golmigroe*, *Cazan*, *Astracan*, *Cargapolia*, *Columna*.

The citie of *Mosko* is supposed to be of great antiquitie, though the first founder be vnknowen to the *Russe*. It seemeth to haue take the name from the riuer that runeth on the one side of the town. *Berosus* the *Chaldean* in his 5. book telleth that *Nimrod* (whom other prophane stories cal *Saturn*) set *Assyrius*, *Medus*, *Moscus*, & *Magog* into *Asia* to plant *Mosko.*

Colonies there, and that *Moscus* planted both in *Asia* and *Europe*. Which may make some probability, that the city, or rather the riuer whereon it is built, tooke the denomination from this *Moscus*: the rather bicause of the climate or situation, which is in the very farthest part and list of *Europe*, bordering vpon *Asia*. The citie was much enlarged by one *Euan* or *Iohn*, sonne to *Daniel*, that first changed his title of Duke into King: though that honour continued not to his posterity: the rather because he was inuested into it by the Popes Legate, who at that time was *Innocentius* the fourth about the yeere 1246. which was very much misliked by the *Russe* people, being then a part of the Easterne or Greeke Church. Since that time the name of this citie hath growen more famous, and better knowen to the worlde: insomuch that not onely the prouince, but the whole countrey of *Russia* is tearmed by some by the name of *Moscouia* the Metropolite citie. The forme of this citie is in a manner round with three strong walles, circuling the one within the other, and streets lying betweene, whereof the inmost wall, and the buildings closed within it (lying safest as the heart within the bodie, fenced and watred with the riuer *Moskua*, that runneth close by it) is all accounted the Emperours castle. The number of

honses

houses (as I haue heard) through the whole citie (being reckoned by the Emperour a little before it was fired by the *Chrim*) was 41500. in all. Since the *Tartar* besieged and fired the town (which was in the yeare 1571.) there lieth waste of it a great breadth of ground, which before was well set and planted with buildings, specially that part on the south side of *Moskua*, built not long before by *Basilius* the Emperour for his garrison of souldiours, to whom he gaue priuiledge to drinke Mead, & Beer at the drye or prohibited times, when other *Russes* may drinke nothing but water, and for that cause called this newe citie by the name of *Naloi*, that is, *skinck* or *poure in*. So that now the Citie of *Mosko* is not much bigger then the citie of London. The next in greatnes, and in a manner as large, is the citie *Nouograde*: where was committed (as the *Russe* saith) the memorable warre so much spoke of in stories of the *Scythian* seruants, that tooke armes against their maisters: which they report in this sort: vz. That the *Boiarens* or Gentlemen of *Nouograde* and the territorie about (which onely are souldiers after the discipline of those countries) had warre with the *Tartars*. Which being well perfourmed and ended by thē, they returned homewards. Where they vnderstood by the way that their *Cholopey* Nougrad.

or

or bondslaues whome they left at home, had in their absence possessed their townes, lands, houses, wiues, and all. At which newes being somewhat amased, and yet disdayning the villanie of their seruants, they made the more speed home: and so not farre from *Nouzograd* met them in warlike manner marching against them. Whereupon aduising what was best to bee done, they agreed all to set vpon them with no other shewe of weapon but with their horse whips (which as their manner is euery man rideth withall) to put them in remembrance of their seruile condition, thereby to terrifie them, & abate their courage. And so marching on & lashing altogither with their whips in their hands they gaue the onset. Which seemed so terrible in the eares of their villaines, and stroke such a sense into them of the smart of the whip which they had felt before, that they fled altogether like sheepe before the driuers. In memory of this victory the *Nouogradiãs* euer since haue stãped their coine (which they cal a *dongoe Nouogrodskoy* currãt through al *Russia*) with the figure of a horseman shaking a whip a loft in his hand. These two cities exceed the rest in greatnes. For strength their chiefe townes are *Vobsko*, *Smolensko*, *Cazan* & *Astracan*, as liyng vpon the borders. But for situation *Iarusiaue* farre exceedeth the rest.

Iarusiaue.

For

For besides the commodities that the soyle yeeldeth of pasture & corne, it lieth vpon the famous riuer *Volgha*, & looketh ouer it frō a high banke very faire & stately to behold: wherof the towne taketh the name. For *Iaruslaue* in that tongue signifieth as much as a faire or famous bāke. In this towne (as may be ghessed by the name) dwelt the *Russe* king *vlademir* sirnamed *Iaruslaue*, that married the daughter of *Harald* king of England, by mediation of *Sueno* the *Dane*, as is noted in the *Danish* storie about the yeare 1067.

The other townes haue nothing that is greatly memorable, saue many ruines within their walles. Which sheweth the decreasle of the *Russe* people, vnder this gouernment. The streates of their cities and townes in steed of pauing, are planked with firre trees, plained and layed euen close the one to the other. Their houses are of wood without any lime or stone, built very close and warm with firre trees plained and piled one vpon an other. They are fastened together with dentes or notches at euery corner, and so clasped fast together. Betwixt the trees or timber they thrust in mosse (whereof they gather plentie in their woods) to keepe out the ayre. Euery house hath a paire of staiers that lead vp into the chambers out of the yatde or streat after the Scottish manner.

The manner of *Russe* buylding.

This

This building seemeth farre better for their countrie, then that of stone and bricke: as being colder and more dampish then their woodden houses, specially of firre, that is a dry and warme wood. Whereof the prouidence of God hath giuen them such store, as that you may build a faire house for twentie or thirtie rubbels or little more, where wood is most scant. The greatest inconuenience of their woodden building is the aptnes for firing, which happeneth very oft and in very fearful sort, by reason of the drinesse and fatnesse of the firre, that being once fired, burneth like a torch, and is hardly quenched till all be burnt vp.

Of the house or stocke of the Russe Emperours.

The 5. Chapter.

THe syrname of the imperiall house of *Russia*, is called *Beala*. It tooke the originall (as is supposed) from the Kinges of *Hungarie*. Which may seeme the more probable for that the *Hungarian* Kings many yeares agoe haue borne that name: as appeareth by *Bonfinius*

and

and other stories written of that countrie. For about the yeare 1059 mention is made of one *Beala* that succeeded his brother *Andreas*, who reduced the *Hungarians* to the Christian faith from whence they were fallen by atheisme and Turkish persuasion before. The second of that name was called *Beala the blinde*, after whom succeeded diuers of the same name.

The house *Beala* not naturall *Russe*.

That their auncestrie came not of the *Russe* nation, *Iuan vasilowich* father to this Emperour would many times boast, disdaining (as should seeme) to haue his progenie deriued from the *Russe* bloud. As namely to an English man his goldsmith, that had receiued bullion of him to make certain plate: whom the Emperour commaunded to looke well to his waight. For my *Russes* (sayd he) are theeues all. Whereat the workeman looking vpon the Emperour, began to smile. The Emperour being of quicke conceipt, charged him to tell him what he smiled at. If your Maiestie will pardon me (quoth the goldsmith) I will tell you. Your highnesse said that the *Russes* were all theeues, and forgot in the meane while that your selfe was a *Russe*. I thought so (quoth the Emperour) but thou art deceiued. For I am no *Russe*, my auncestors were *Germanes* (for so they account of the *Hungarians* to be part of the *Germane* natiō

though

though in deed they come of the *Hunnes*. That inuaded those countries and rested in those parts of *Pannonia*, now called *Hungary*.

How they aspired to the Dukedome of *Voledemer* (which was their first degree, and ingrafting into *Russia*) and whether it were by cõquest, or by marriage, or by what other meanes, I could not learne any certentie among them. That from these beginnings of a small Dukedome (that bare notwithstanding an absolute gouernment with it, as at that time did also the other shires or Prouinces of *Russia*) this house of *Beala* spred it selfe foorth, and aspired by degrees to the monarchie of the whole countrie, is a thing well knowen, and of very late memorie. The chiefe of that house that aduaunced the stocke, and enlarged their dominions, were the three last that raigned before this Emperour, to wit, *Iuan Basileus*, & *Iuan* father to the other that raigneth at this time. Wherof the first that tooke vnto him the name and title of Emperour, was *Basileus* father to *Iuan*, & grandfather to this man. For before that time they were contented to be called great Dukes of *Mosko*. What hath bene done by either of these three, and how much they haue added to their first estate by conquest or otherwise, may bee seene in the chapter of their colonies, or purchases perforce. For

The aduancement of the house of *Beala*.

the

the cõtinuance of the race, this house of *Beala* at this present is in like case as are many of the greatest houses of Christendome vz. the whole stocke and race concluded in one, two or some fewe of the bloud. For besides the Emperour that now is, who hath no childe (neither is like euer to haue for ought that may be coniectured by the constitution of his body, and the barennesse of his wife after so many yeares marriage) there is but one more vz. a child of sixe or seuen yeares old, in whom resteth all the hope of the succession, and the posteritie of that house. As for the other brother that was eldest of the three, and of the best towardnesse, he died of a blowe giuen him by his father vpon the head in his furie with his walking staffe, or (as some say) of a thrust with the prong of it driuen deepe into his head. That he meant him no such mortall harme when hee gaue him the blow, may appeare by his mourning and passion after his sonnes death, which neuer left him till it brought him to the graue. Wherein may be marked the iustice of God, that punished his delight in shedding of bloud with this murder of his sonne by his owne hand, and so ended his dayes and tyrannie together, with the murdering of himselfe by extreame griefe, for this his vnhappie and vnnaturall fact.

The

The Emperours yonger brother of ſixe or ſeuen years old (as was ſaid before) is kept in a remote place from the *Mosko*, vnder the tuition of his mother and hir kinred of the houſe of the *Nagaies*: yet not ſafe (as I haue heard) from attempts of making away by practiſe of ſome that aſpire to the ſucceſsion, if this Emperour die without any iſſue. The nurſe that taſted before him of certaine meat (as I haue heard) died preſently. That hee is naturall ſonne to *Ioan Vaſilowich*, the *Ruſſe* people warrant it, by the Fathers qualitie that beginneth to appeare already in his tender yeares. He is delighted (they ſay) to ſee ſheepe and other cattel killed, and to looke on their throtes while they are bleeding (which commonly children are afraid to beholde) and to beate geeſe and hennes with a ſtaffe till he ſee them lie dead. Beſides theſe of the male kind, there is a widdow, that hath right in the ſucceſsion, ſiſter to the old Emperour, and aunt to this man, ſomtime wife to *Magnus* Duke of *Holſt*, brother to the king of *Denmarke*, by whom ſhee had one daughter. This woman ſince the death of hir husband hath bene allured again into *Ruſsia* by ſome that loue the ſucceſsion better then hir ſelfe, which appeareth by the ſequele. For hir ſelfe with hir daughter ſo ſoone as they were returned into *Ruſsia* were thruſt into a Nunne-

rie,

tie, where hir daughter died this last yeare while I was in the countrie, of no naturall disease as was supposed. The mother remaineth still in the Nunnerie, where (as I haue heard) shee bewayleth hir selfe, and curseth the time when she returned into *Russia*, entised with the hope of marriage, and other fayre promises in the Emperours name: Thus it standeth with the imperiall stock of *Russia* of the house of *Beala*, which is like to determine in those that now are, & to make a conuersion of the *Russe* estate. If it be into a gouernment of some better temper, and milder constitution, it will be happy for the poore people that are now oppressed with intollerable seruitude.

Of the manner of crowning or inauguration of the Russe Emperours.

The 6. Chapter.

THe solemnities vsed at the *Russe* Emperours coronatiō, are on this manner. In the great Church of *Precheste* (or our Lady) within the Emperours castle is erected a stage,

whereon ſtandeth a ſcrine that beareth vpon it the *Imperiall cappe* and robe of very riche ſtuffe. When the day of the Inauguration is come, there reſorte thither, firſt the Patriarch with the Metropolitanes, Archbiſhops, Biſhops, Abbots, and Priors, all richly clad in their Pontificalibus. Then enter the Deacons with the quier of ſingers. Who ſo ſoone as the Emperour ſetteth foote into the Church, beginne to ſing: *Many yeares may liue noble Theodore Iuanowich &c*: Whereunto the Patriarch and Metropolite with the reſt of the Cleargie, anſwere with a certaine Hymne, in forme of a prayer, ſinging it all together with a great noyſe. The hymne beyng ended, the Patriarch with the Emperour mount vp the ſtage, where ſtandeth a ſeat ready for the Emperour. Whereupon the Patriarch willeth him to ſit downe, and then placing himſelfe by him vpon an other ſeate prouided for that purpoſe, boweth downe his head towardes the ground, and ſayeth this prayer: *Oh Lord God King of Kinges, Lord of Lordes, which by thy prophet Samuel diddeſt chooſe thy ſeruant Dauid, and annoint him for King ouer thy people Iſraell, heare now our prayers, and looke from thy ſanctuarie vpon this thy ſeruant Theodore, whome thou haſt choſen and exalted for King ouer theſe thy holy Nations, annoint him with the oyle of gladneſſe*

neſſe, protect him by thy power, put vpon his head a crowne of golde and pretious ſtones, giue him length of dayes, place him in the ſeate of Iuſtice, ſtrengthen his arme, make ſubiect vnto him all the barbarous nations. Lette thy feare bee in his whole heart, turne him from an euill faith, and from all errour, and ſhewe him the ſaluation of thy holy and vniuerſall Church, that hee may iudge thy people with Iuſtice, and protect the children of the poore, and finally atteyne euerlaſting lyfe. This prayer hee ſpeaketh with a lowe voyce, and then pronounceth a lowde: *All prayſe and power to God the Father, the Sonne, and the holy Ghoſt.* The prayer beyng ended, hee commaundeth certaine Abbots to reach the imperiall roabe and cappe: whiche is done verie decently, and with great ſolemnitie, the Patriarch withall pronouncing alowde: *Peace be vnto all.* And ſo he beginneth an other praier to this effect: *Bowe your ſelues together with vs, and pray to him that reigneth ouer all. Preſerue him (oh Lord) vnder thy holy protection, keepe him that hee may doo good and holy thinges, let iuſtice ſhine foorth in his dayes, that wee may liue quietly without ſtrife and malice.* This is pronounced ſomewhat ſoftly by the Patriarch, whereto hee addeth againe alowd: *Thou art the King of the whole worlde, and the ſauiour of our ſoules, to thee the Father,*

Sonne and Holy ghoſt, be all prayſe for euer, and euer. Amen. Then putting on the roabe and the cappe, he bleſſeth the Emperour with the ſigne of the croſſe: ſaying withall, in the name of the Father, the Sonne, and the Holy ghoſt. The like is done by the Metropolites, Archbiſhops, and Biſhops: who all in their order come to the chaire, and one after an other bleſſe the Emperour with their two forefingers. Then is ſayed by the Patriarch an other prayer, that beginneth: *O moſt holy virgin mother of God, &c.* After which a Deacon pronounceth with an high lowde voice: *Many yeares to Noble Theodore, good, honourable, beloued of God, great Duke of Volodemer of Mosko, Emperour, and Monarch of all Ruſsia, &c.* Whereto the other Prieſtes and Deacons that ſtand ſomewhat farre of by the altar or table, anſweare ſinging: *Many yeares, many yeares, to the noble Theodore.* The ſame note is taken vp by the Prieſtes and Deacons, that are placed at the right and left ſide of the Church, and then all together, they chaunt and thunder out, ſinging: *Many yeares to the noble Theodore, good, honourable, beloued of God, great Duke of Volodemer, Moska, Emperour of all Ruſsia, &c.* Theſe ſolemnities beyng ended, firſt commeth the Patriarch with the Metropolites, Archbiſhops, and Biſhops, then the Nobi-

litie, and the whole companie in their order, to doo homage to the Emperour, bending downe their heads and knocking them at his feete to the very ground.

The stile wherewith he is inuested at his Coronation, runneth after this manner.

THeodore Iuanowich, by the grace of God great Lord and Emperour of all Russia, great Duke of Volodemer, Mosko, and Nouograd, King of Cazan, King of Astracan, Lord of Plesko, and great duke of Smolensko, of Twerria, Ioughoria, Permia, Vadska, Bulghoria, and others, Lord and great duke of Nouogrod of the Low countrie, of Chernigo, Rezan, Polotskoy, Rostoue, Yaruslaueley, Bealozera, Liefland, Oudoria, Obdoria, and Condensa, Commaunder of all Siberia, and of the North partes, and Lord of many other Countries, &c.

This stile conteyneth in it all the Emperours Prouinces, and setteth foorth his greatnesse. And therefore they haue a great delight and pride in it, forcing not onely there owne people but also straungers (that haue any matter to deliuer to the Emperour by speach or writing) to repeate the whole forme from the beginning to the end. Which breedeth much cauill, and some-

times quarrell betwixt them and the *Tartar*, and Poland Ambaſſadours: who refuſe to call him *Czar*, that is Emperour, and to repeat the other partes of his long ſtile. My ſelfe when I had audience of the Emperour, thought good to ſalute him onely with thus much vz. *Emperour of all Ruſſia, great Duke of Volodemer, Mosko and Nouograd, King of Cazan, King of Aſtracan.* The reſt I omitted of purpoſe, becauſe I knew they gloried, to haue their ſtile appeare to bee of a larger volume then the Queenes of England. But this was taken in ſo ill part, that the Chauncellor (who then attended the Emperour, with the reſt of the Nobilitie) with a lowde chafing voice called ſtill vpon mee to ſay out the reſt. Whereto I anſwered, that the Emperours ſtile was very long, and could not ſo well be remembred by ſtraungers, that I had repeated ſo much of it, as might ſhewe that I gaue honour to the reſt &c:

But all would not ſerue till I commaunded my Interpreter to ſay it all out.

The

The State or forme of their Gouernment.

The 7. Chapter.

He manner of their gouernment is much after the Turkish fashió: which they seeme to imitate as neare as the coūtrie, and reach of their capacities in pollitique affayres will giue them leaue to doo.

The State and forme of their gouernment is plaine tyrannicall, as applying all to the behoofe of the Prince, and that after a most open and barbarous manner: as may appeare by the *Sophismata* or secretes of their gouernment afterwards set downe, aswell for the keeping of the Nobilitie and Commons in an vnder proportion, & far vneuen ballance in their seuerall degrees, as also in their imposítions and exactions, wherein they exceede all iust measure without any regard of Nobilitie or people: farther then it giueth the Nobilitie a kinde of iniust and vnmeasured libertie, to commaund and exact vpon the commons and baser sort of people in all partes of the realme where so euer they come, specially in the place where their

The *Russe* gouernment tyrannicall.

landes lye, or where they are appoynted by the Emperour to gouerne vnder him. Alſo to the Commons ſome ſmall contentment, in that they paſſe ouer their landes by diſcent of inheritance to whither ſonne they will: which commonly they doo after our *Gauillkinde*, and diſpoſe of their goods by gifte or Teſtament without any controlment. Wherein notwithſtanding both Nobilitie and Commons are but ſtoarers for the Prince, all running in the ende into the Emperours coffers: as may appeare by the practiſe of enriching his treaſurie, and the manner of exactions ſet downe in the title of his cuſtomes, and reuenues.

Concerning the principall pointes and matters of State, wherein the Soueraintie conſiſteth (as the *making and annulling of publike Lawes, the making of Magiſtrates, power to make warre or league with any forraine State, to execute or to pardon life, with the right of appeale in all matters, both ciuill and criminall*) they doo ſo wholy and abſolutely pertaine to the Emperour, and his Counſell vnder him, as that hee may be ſaide to be both the Soueraine commaunder, and the executioner of all theſe. For as touching any Lawe or publique order of the Realme, it is euer determined of before any publique aſſemblie or Parliament bee ſummoned.

Where

Where beſides his Councell, hee hath none other to conſult with him of ſuch matters as are concluded before hand, but onely a fewe Biſhops, Abbots, and Friers: to no other end then to make aduantage of the peoples ſuperſtitions, euen againſt themſelues, which thinke all to bee holy and iuſt, that paſſeth with conſent of their Biſhops and Cleargie men, whatſoeuer it be. For which purpoſe the Emperours are content to make much of the corrupt ſtate of the Church, as now it is among them, and to nouriſh the ſame by extraordinarie fauours, and immunities to the Biſhops ſeas, Abbeies and Frieries: as knowing ſuperſtition and falſe religion beſt to agree with a tyrannicall ſtate, and to be a ſpeciall meanes to vphold and mainteyne the ſame.

Secondly, as touching the publike offices and magiſtracies of the realme, there is none hereditarie, neither any ſo great nor ſo litle in that countrie, but the beſtowing of it is done immediatly by the Emperour himſelf. Inſomuch that the very Diacks or clearkes in euery head towne, are for the moſt part aſsigned by himſelfe. Notwithſtanding, the Emperour that now is (the better to entend his deuotions) referreth al ſuch matters perteyning to the State, wholly to the ordering of his wiues brother, the L. *Borris Federo-*

wich

wich Godonoe.

Thirdly, the like is to be said of the iurisdiction concerning matters iudiciall, specially such as concerne life and death. Wherein there is none that hath anie authoritie or publike iurisdiction that goeth by discent, or is held by charter, but all at the appoyntment and pleasure of the Emperour, and the same practised by the iudges with such awe and restraint, as that they dare not determine vpon anie speciall matter, but must referre the same wholly vp to the *Moskó* to the Emperours Councell. To shewe his Souraintie ouer the liues of his subiects, the late Emperour *Iuan Vasilowich* in his walkes or progresses, if hee had misliked the face or person of any man whō hee met by the way, or that looked vpon him, would command his head to be strook off. Which was presently done, and the head cast before him.

Fourthly, for the soueraigne appeale, and giuing of pardons in criminall matters to such as are conuicted, it is wholly at the pleasure and grace of the Emperour. Wherin also the Empresse that nowe is, being a woman of great clemencie, and withall delighting to deale in publike affaires of the Realme, (the rather to supply the defect of her husband) doeth behaue her selfe after an

absolute

absolute manner, giuing out pardon (specially on hir byrth day and other solemne times) in her owne name, by open proclamation, without any mention at all of the Emperour. Some there haue beene of late of the auncient Nobilitie, that haue held diuers prouinces by right of inheritaunce, with an absolute authoritie and iurisdiction ouer them, to order and determine all matters within their owne precinct without all appeale, or controlment of the Emperour. But this was all annulled and wrung cleane from them by *Iuan Vasilowich* father to this Emperour.

The manner of holding their Parliaments.

The 8. Chapter.

THeir higheſt Court of publike conſultation for matter of State, is called the *Zabore*, that is, the *Publike Aſſembly*. The ſtates & degrees of perſons that are preſent at their Parliaments, are theſe in order. 1. The Emperour himſelfe. 2. Some of his Nobilitie about the number of twentie being all of his Councel. 3. Certain of the cleargy men, &c. about

The States of Parliament.

about the ſame number. As for Burghers or other to repreſent the cõmunaltie, they haue no place there: the people being of no better account with them then as ſeruants or bond ſlaues that are to obey, not to make lawes, nor to knowe any thing of publike matters before they are concluded.

The order of the ſummons or aſſembling.

The Court of Parliament (called *Zabore*) is held in this manner. The Emperour cauſeth to be ſummoned ſuch of his Nobilitie as himſelfe thinketh meete, being (as was ſaid) all of his Councell: together with the Patriarch, who calleth his Cleargie, to wit, the two Metropolites, the two Archbiſhops, with ſuch Biſhops, Abbots, and Friers as are of beſt account and reputation among thẽ. When they are all aſſembled at the Emperours court, the day is intimated when the ſeſsion ſhal begin. Which commonly is vpon ſome friday, for the religion of that day.

When the day is come, the cleargie men aſſemble before at the time & place appointed, which is called the *Stollie*. And when the Emperour commeth attended by his Nobilitie, they ariſe all, and meete him in an out roome, following their Patriarch, who bleſſeth the Emperor with his two forefingers, laying them on his forehead, and the ſides of his face, and then kiſſeth him on the right ſide of his breſt. So they paſſe on into their

Parlia-

Parliament house, where they sit in this order. The Emperor is enthronized on the one side of the chamber. In the next place not far from him at a smal square table (that giueth roome to twelue persons or thereabouts) sitteth the Patriarche with the Metropolites and Bishops, and certeine of the principall Nobilitie of the Emperours Councel, together with two Diacks or Secretaries (called *Dumnoy dyakey*) that enact that which passeth. The rest place themselues on benches round about the roome, euery man in his ranck after his degree. Then is there propounded by one of the Secretaries (who representeth the speaker) the cause of their assemblie, and the principall matters that they are to consider of. For to propund bils what euery man thinketh good for the publike benefite (as the maner is in England) the *Russe* Parliament alloweth no such custome, nor libertie to subiects.

Their discourse at Parliamẽt.

The poynts being opened, the Patriarch with his Cleargie men haue the prerogatiue to be first asked their vote, or opinion, what they thinke of the poyntes propounded by the Secretarie. Whereto they answere in order, according to their degrees, but al in one forme without any discourse: as hauing learned their lesson before, that serueth their turnes at all Parliaments alike, whatsoeuer is propoun-

propounded. Commonly it is to this effect. *That the Emperour and his Councell are of great wisedome, and experience, touching the pollicies and publike affaires of the Realme, and farre better able to iudge what is profitable for the common wealth, then they are, which attend vpon the seruice of God onlie, and matters of religion. And therefore it may please them to proceede, That insteede of their aduise, they will aide them with their prayers, as their dueties and vocations doe require, &c.* To this or like effect hauing made their answeres euery man in his course, vp standeth some Abbot or Frier more bold then the rest (yet appointed before hand as a matter of forme) and desireth the Emperour it would please his Maiestie, to commaund to be deliuered vnto them what his Maiesties owne iudgement and determinate pleasure is, as touching those matters propounded by his *Deiake*.

Whereto is replied by the saide Secretarie in the Emperours name. *That his Highnesse with those of his noble Councell, vpon good and sound aduise haue found the matters proposed to be verie good and necessarie for the common wealth of his Realme. Notwithstanding, for asmuch as they as religious men, & know what is right, his Maiestie requireth their godlie opinions, yea and their censures too, for the approuing or correcting of the saide propositions. And*

therefore

therefore desireth them againe to speake their mindes freely. And if they shal like to giue their consents, that then the matters may passe to a full conclusion.

Hereunto when the Cleargie men haue giuen their consents (which they vse to do without any great pausing) they take their leaues with blessing of the Emperour: who bringeth the Patriarch on his way so farre as the next roome, and so returneth to his seat, till all be made readie for his returne homeward. The actes that thus are passed by the *Zabore* or Parliament, the *Deiakeis* or Secretaries draw into a forme of proclamation, which they send abroad into euery Prouince, and head towne of the Realme, to be published there by the Dukes and *Diakeis*, or Secretaries of those places. The session of Parliament being fully ended, the Emperour inuiteth the Cleargie men to a solemne dinner. And so they depart euery man to his home.

Of

Of the Nobilitie, and by what meanes it is kept in an vnder proportion agreeable to to that State.

The 9. Chapter.

The *Vdelney Knazey* chiefe of the Nobilitie.

THe degrees of persons or estates of *Russia*, besides the soueraigne State or Emperour himselfe) are these in their order. 1. The *Nobilitie* which is of foure sortes. Whereof the chiefe for birth, authoritie, and reuenue are called the *Vdelney Knazey*, that is, the exempt or priuiledged Dukes. These held sometime a seuerall iurisdiction, and absolute authorite within their precincts, much like vnto the States or Nobles of *Germany*. But afterwards (reseruing their rights vpon composition) they yeelded themselues to this house of *Beala*, when it began to waxe mightie, and to enlarge it self by ouermatching their neighbours. Onely they were bound to serue the Emperour in his warres with a certain number of horse. But the late Emperour *Iuan Vasilowich* father to this prince, being a man of high spirit, and subtill in his kind, meaning to reduce his gouernmēt into a more strickt

forme,

forme beganne by degrees to clip of their greatnes, & to bring it downe to a lesser proportion: till in the end he made them not onely his vassals, but his *Kolophey*, that is, his very villains or bōdslaues. For so they terme and write themselues in anie publike instrument or priuate petition which they make to the Emperour. So that now they holde their authorities, landes, liues and all at the Emperours pleasure, as the rest doe.

The meanes and practise whereby hee wrought this to effect against those, & other of the Nobility (so well as I could note out of the report of his doings) were these, and such like. First, he cast priuate emulations among them about preroragatiue of their titles, and dignities. Wherein hee vsed to set on the inferiours, to preferre or equall themselues to those that were accounted to bee of the nobler houses. Where he made his aduanntage of their malice and contentions, the one against the other, by receiuing deuised matter, and accusations of secrete practise and conspiracies to be intended against his person, and state. And so hauing singled out the greatest of them, and cut them off with the good liking of the rest, hee fell at last to open practise, by forcing of the other to yeeld their rights

vnto him.

The factiō of *Oppressini* & *Zempskey* deuised by the Emperour.

2 Hee deuided his subiectes into two partes or factions by a general schisme. The one part hee called the *Oppressini* or *Select men*. These were such of the Nobilitie and Gentrie as he tooke to his owne part, to protect and mainteyne them as his faithful subiects. The other hee called *Zemskey*, or the *Commons*. *The Zemskey* conteyned the base and vulgar sort, with such Noblemen and Gentlemen as he meant to cut off, as suspected to mislike his gouernment, and to haue a meaning to practise against him. Wherein he prouided that the *Oppressini* for number and qualitie of valure, money, armour, &c: farre exceeded the other of the *Zempskey* side, whom he put (as it were) from vnder his protection: so that if any of them were spoiled or killed by those of the *Oppressini* (which hee accounted of his owne part) there was no amendes to bee sought for by way of publike iustice, or by complaint to the Emperour.

3 The whole number of both partes was orderly registred and kept in a booke: so that euery man knewe who was a *Zempskey* man, and who of the *Oppressini*. And this libertie of the one part to spoyle and kill the other without anie helpe of Magistrate, or lawe (that continued seuen yeeres) enriched

that

that side, and the Emperours treasurie, and wrought that withall which hee intended by this practise, viz. to take out of the way such of the Nobilitie, as himselfe misliked: whereof were slayne within one weeke to the number of three hundred within the citie of *Mosko*. This tyrannicall practise of making a generall Schisme, and publike diuision among the subiects of his whole Realme, proceeded (as should seeme) from an extreame doubt, and desperate feare, which hee had conceiued of most of his Nobilitie, and Gentlemen of his Realme, in his warres with the *Polonian* and *Chrim Tartar*. What time hee grewe into a vehement suspition (conceiued of the ill successe of his affayres) that they practised treason with the *Polonian* and *Chrim*. Whereupon he executed some, and deuised this way to be ridde of the rest.

And this wicked pollicy & tyrannous practise (though now it be ceassed) hath so troubled that countrey, and filled it so full of grudge & mortall hatred euer since, that it wil not be quenched (as it seemeth now) till it burne againe into a ciuill flame.

3 Hauing thus pulled them and sea-sed all their inheritaunce, landes, priuiledges, &c. saue some verie small part which he left to their name, hee gaue them other

landes of the tenour of *Pomestnoy* (as they call it) that are holde at the Emperours pleasure, lying farre of in an other countrey, and so remoued them into other of his Prouinces, where they might haue neyther fauour, nor authoritie, not being natiue nor well knowen there. So that now these of the chiefe Nobilitie (called *Udelney Knazey*) are equalled with the rest: saue that in the opinion and fauour of the people they are of more account, and keepe stil the prerogatiue of their place in al their publike meetings.

Their practise to keepe downe these houses from rising againe and recouering their dignities are these, and such like. First, many of their heires are kept vnmaried perforce, that the stocke may die with thē. Some are sent into *Siberia*, *Cazan* and *Astracan*, vnder pretence of seruice, and there either made away, or else fast clapped vp. Some are put into Abbeyes, and shire themselues Friers by pretence of a vowe to be made voluntary, and of their owne accord, but indeede forced vnto it by feare vpon some pretensed crime obiected against them. Where they are so garded by some of special trust, and the Couent it selfe (vpon whose head it standeth that they make no escape) as that they haue no hope but to ende their liues there.

Of this kinde there are manie of verie great Nobilitie. These and such like wayes begunne by the Emperour *Iuan Vasilowich* are still practised by the *Godonoes*, who beyng aduaunced by the mariage of the Empresse their kinswoman, rule both the Emperour, and his Realme, (specially *Boris Federowich Godonoe*, brother to the Empresse) and endeuour by all meanes to cut of, or keepe downe all of the best and auncientest Nobilitie. Whereof diuers alreadie they haue taken away, whom they thought likeliest to make head against them and to hinder their purpose, as *Knez Andreas Guraken Bulgatkoue*, a man of great byrth and authoritie in the Countrey. The like they haue done with *Peeter Gollanni* (whom they put into a dungeon where he ended his life) with *Knez Vasilie Vrywich Golloohen*, with *Andrien Iuanowich Suskoy* accounted among them for a man of a great wisedome. So this last yeere was killed in a Monasterie, (whither they had thrust him) on *Knez Iuan Petrowich Suskoy* a man of great valure, and seruice in that Countrey: who about fiue or sixe yeeres since, bare out the siege of the Citie *Vobsko* made by *Stepan Batore* King of *Polonia*, with a 100000. men, and repulsed him verie valiantly, with great honour to himselfe, and his countrey,

and disgrace to the *Polonian*. Also *Mixheta Romanowich* vnckle to the Emperour by the mothers side, was supposed to haue dyed of poyson, or some like practise.

Names of the greatest houses of the *Russe* Nobilitie.

The names of these families of greatest Nobility are these in their order. The first is of *Knez Volodemer*, which resteth at this time in one daughter a widow, and without children (mentioned before) sometime wife to *Hartock Magnus* brother to the king of *Denmark*, now closed within a nūnery. The 2. *knez Metheloskey* thrust into a Friery, and his only sonne kept frō mariage, to decay the house. The 3. *Glimskoy*. But one left of his house, & he without children saue one daughter. The 4. *Suskoy*, wherof there are 4. brethren yong men, & vnmaried al. The 5. *Hubetskoy*. Of this house are 4. liuing. The 6. *Bulgaloy* now called *Guletchey* house, whereof are fiue liuing, but youths al. The 7. *Korallinskoy*. Two left of that stock. The 8. *Odgoskey*. Two. The 9. *Tellertskoy*. One. The 10. *Taytone*, three. These are the names of the chiefe families called *Udelney Knazey*: that in effect haue lost all now, saue the very name it selfe, and fauour of the people, which is like one day to restore them againe, if any be left.

The 2. degree of Nobilitie.

The 2. degree of Nobility is of the *Boiarens*. These are such as the Emperour honoureth (besides their nobility) with the title of counsellers.

ſellers. The reuenue of theſe 2. ſorts of their Nobles that riſeth out of their lands aſsigned thē by the Emperour, & held at his pleaſure (for of their owne inheritaunce there is little left them, as was ſaid before) is about a thouſand marks a yeere: beſides penſion which they receiue of the Emperour for their ſeruice in his warres, to the ſumme of 700. rubbels a yeere, and none aboue that ſumme.

But in this number the lorde *Borris Federowich Godenoe* is not to be reckoned, that is like a *Tranſendent*, and in no ſuch predicament with the reſt, being the Emperors brother in law, his protectour for direction, for commaund and authority Emperour of *Ruſſia*. His yerely reuenue in land & penſion, amounteth to the ſumme of 93700. rubbels and more, as appeareth by the particulars. He hath of inheritance (which himſelfe hath augmentēted in *Vaſma Dorogoboſe* ſixe thouſand rubbels a yeere. For his office of *Connick*, or Maſter of the Horſe 12000. rubbels, or markes, raiſed out of the *Conaſlue Sloboday*, or the liberties pertayning to that Office, which are certeyne Landes and Townes neere about the *Mosko*. Beſides, all the meddowe and paſture grounde on both ſides the banke of the riuer *Mosko*, thirtie verſt vp the ſtreame, and fourtie verſt downwards. For his penſion of the Empe-

rour (beſides the other for his office) 15000. rubbels. Out of the Prouince or Shire of *Vagha*, there is giuen him for a peculiar exempted out of the *Chetfird* of *Poſolskoy* 32000. rubbels, beſides a rent of furres. Out of *Rezan* and *Seuer*, (an other peculiar) 30000. rubbels. Out of *Otfer* and *Turiock* an other exempt place 8000. rubbels. For rent of Bathſtoaues and Bathing houſes without the walles of *Moſko* 1500. rubbels. Beſides his pomeſt, or lands which hee holdeth at the Emperours pleaſure, which farre exceedeth the proportion of land allotted to the reſt of the Nobility.

One other there is of the houſe of *Glinskoy* that diſpendeth in land and penſion about 40000. rubbels yeerely. Which hee is ſuffered to enioy becauſe hee hath married *Borris* his wiues ſiſter, being himſelfe verie ſimple, and almoſt a naturall. The ordering of him & his landes are committed to *Borris*.

The 3. ſort of Nobilitie.

In the third rank are the *Voyuodey* or ſuch Nobles as are, or haue bin generals in the Emperours warres. Which deliuer the honour of their title to their poſterities alſo: who take their place aboue the other Dukes and Nobles that are not of the two former ſorts, vz. of the *Vdelney knazey*, nor of the *Boiarens*.

Theſe three degrees of their Nobilitie (to wit)

wit) the *Vdelney knazey*, the *Boiarens*, and the *Voiauodey* haue the addition of *vich*, put vnto their firname as *Borris Federowich*, &c: which is a note of honour that the reſt may not vſurpe. And in caſe it be not added in the naming of them, they may ſue the *Beſtcheſt* or penaltie of diſhonour vpon them, that otherwiſe ſhall terme them.

The fourth and loweſt degree of Nobilitie with them, is of ſuch as beare the name of *Knazey* or Dukes, but come of the yonger brothers of thoſe chiefe houſes, through many diſcents, and haue no inheritance of their owne, ſaue the bare name or title of Duke onely. For their order is to deliuer their names and titles of their dignities ouer to all their children alike, what ſoeuer elſe they leaue them. So that the ſonnes of a *Voiauodey* or Generall in the field, are called *Voiauodey* though they neuer ſaw the field, and the ſons of a *Knez* or Duke are called *Knazey* though they haue not one groat of inheritance or liuelyhood to mainteine themſelues withall. Of this ſort there are ſo many that the plentie maketh them cheap: ſo that you ſhall ſee Dukes glad to ſerue a meane man for fiue or ſix rubbels or marks a yeare, & yet they will ſtand highly vpon their *Beſtcheſt* or reputation of their Honours. And theſe are their ſeuerall degrees of Nobilitie.

The

The second degree of persons.

The second degree of persons is of their *Sina Boiarskey*, or the sonnes of Gentlemen: which all are preferred, & hold that name by their seruice in the Emperours warres, being souldiers by their very stocke and birth. To which order are referred their Dyacks or Secretaries, that serue the Emperour in euery head towne, being ioyned in Commission with the Dukes of that place

The third degree.

The last are their Commons, whom they call *Monsicks*. In which number they reckon their Marchants, & their common artificers. The very lowest and basest sort of this kind (which are held in no degree) are their countrie people whom they call *Christianeis*. Of the *Sina boiarskey* (which are all souldiers) we are to see in the description of their forces, & military prouisions. Concerning their *Monsicks*, what their condition & behauiour is, in the title or chapter *Of the common people*.

Of the gouernment of their Prouinces and Shires.

The 10. Chapter.

THe whole countrie of *Russia* (as was said before) is diuided into foure parts, which they call *Chetfirds*, or *Tetrarchies*. Euery *Chetfird* contei-

cõteineth diuers shires, & is annexed to a seuerall office, whereof it takes the name. The first *Chetsird* or *Tetrarchie* beareth the name of *Rososkoy Chetsird*, or the *Iurisdiction of the office of Ambassages*, and at this time is vnder the chiefe Secretarie and officer of the Ambassages called *Andreas Shalcaloue*. The stãding fee or stipend that he receiueth yearely of the Emperour for this seruice, is 100. rubbels or markes. The foure Chetsirds.

The second is called the *Roseradney Chetsird*, because it is proper to the *Roserade* or high Constable. At this time it perteineth by vertue of office to *Basilie Shalcaloue*, brother to the Chancellor, but it is executed by one *Zapon Abramoue*. His pension is an hundred rubbels yearely.

The third is the *Chetsird* of *Pomestney*, as perteining to that office. This keepeth a Register of all lands giuen by the Emperour for seruice to his Noblemẽ, Gentlemẽ, & others, giueth out & taketh in all assurances for thẽ. The officer at this time is called *Eleazar welusgine*. His stipend is 500. rubbels a yeare.

The fourth is called *Cassanskoy dworets*, as being appropriat to the office that hath the iurisdiction of the kingdomes of *Cazan* and *Astracan*, with the other townes lying vpon the *Volgha*, now ordered by one *Druzhine Penteleeue*, a man of very speciall account among

among them, for his wisdome, and promptnes in matters of pollicie. His pension is 150. rubbels a yeare.

From these *Chetsirds* or *Tetarchies* is exempted the Emperors inheritance or *Vochin* (as they cal it) for that it perteined from auncient time to the house of *Beala*, which is the sirname of the imperiall bloud. This stãdeth of 36. townes with their bounds or territories. Besides diuers peculiar iurisdictions, which ar likewise deducted out of those *Chetsirds*, as the Shire of *Vagha* (belonging to the Lord *Borrise Federowich Godonoe*) and such like.

These are the chiefe gouernours or officers of the Prouinces, not resident at their charge abroad, but attending the Emperour whether soeuer he goeth, and carriyng their offices about with them, which for the most part they hold at *Moske*, as the Emperours chiefe seat.

The parts and practise of these foure offices, is to receiue all complaints and actions what soeuer, that are brought out of their seuerall *Chetsirds*, and quarters, & to informe them to the Emperours counsell. Likewise to send direction again to those that are vnder them in their said Prouinces, for all matters giuen in charge by the Emperour and his Counsell, to be done or put in execution within

within their precincts.

For the ordering of euery particular Prouince of these foure *Chetfirds*, there is appointed one of these Dukes, which were reckoned before in the lowest degree of their Nobilitie, which are resident in the head townes of the said Prouinces. Whereof euery one hath ioyned with him in Commission a Dyack or Secretarie to assist him, or rather to direct him. For in the executing of their commission, the Dyack doth all.

The Commission of the Dukes or Presidents of Shires.

The parts of their Commission are these in effect. First to heare and determine in all ciuil matters within their precinct. To which purpose they haue vnder them certeine officers, as *Gubnoy Starets* or Coroners, who besides the triall of selfe murders, are to attach fellons: and the *Soudie* or vnder Iustices, who themselues also may heare and determine in all matters of the same nature, among the countrie people of their owne wardes or bayliwicks: but so that in case either partie dissent, they may appeale, and goe farther to the Duke and Dyack that reside within the head towne. From whom also they may remoue the matter to the higher court at *Mosko* of the Emperours Counsell, where lie all appeales. They haue vnder them also *Sotskoy Starets*, that is Aldermen, or Baliues of the hundreds.

Secondly

Secondly in all criminall matters, as theft, murder, treason, &c. they haue authoritie to apprehend, to examine and to empriſon the malefactor, and ſo hauing receiued perfect euidence & information of the cauſe, they are to ſend it ready drawen and orderly digeſted vp to the *Mosko*, to the officer of the *Chetfird*, whereunto that Prouince is annexed: by whom it is referred and propounded to the Emperours Counſell. But to determine in any matter criminall, or to doo execution vpon the partie offending, is more then their commiſsion will allow them to doo.

The Commiſſion of the Dukes or Prefidents of Shires.

Thirdly, if there be any publike ſeruice to be done within that Prouince, (as the publiſhing of any Law, or common order, by way of proclamation, collecting of taxes and impoſitions for the Emperour, moiſtering of Souldiers, and ſending them forth at the day and to the place aſsigned by the Emperour or his Counſell) all theſe and ſuch like pertcyne to their charge.

Theſe Dukes & Dyacks are appointed to their place by the Emperour himſelfe, & are chaunged ordinarily at euery yeares end, except vpō ſome ſpecial liking or fuit, the time be proroged for a yeare or two more. They are men of themſelues of no credite, nor fauour with the people, where they gouerne, being neither borne, nor brought vp among them,

them, nor yet hauing inheritance of their owne there, or els where. Onely of the Emperour they haue for that seruice an 100. markes a yeare, he that hath most, some fiftie, some but thirtie. Which maketh them more suspected & odious to the people, because being so bare, and comming fresh and hungrie vpon them lightly euery yeare, they rack & spoile them without all regard of iustice, or conscience. Which is easily tollerated by the chiefe officers of the *Chetfirds*, to the end they may rob them againe & haue a better bootie when they call them to account: which cōmonly they doo at the end of their seruice, making an aduātage of their iniustice & oppression ouer the poore people. There are few of them but they come to the *Pudkey* or whip when their time is ended, which themselues for the most parte doo make account of. And therefore they furnish themselues with all the spoile they can for the time of their gouernment, that they may haue for both turnes, aswel for the Emperour, and Lord of the *Chetfird*, as to reserue some good part for themselues.

They that are appointed to gouerne abroad, are men of this qualitie: saue that in the foure border townes that are of greatest importance, are set men of more speciall valure and trust two in euery towne. Wher-

of

of one is euer of the Emperours priuie counsell. These foure border townes are *Smolensko*, *Vobsko*, *Nouogrod*, & *Cazan*, whereof three lie towards the *Polonian* & *Sweden*, one bordereth far of vpon the *Chrim Tartar*. These haue larger cõmission then the other Dukes of the Prouinces that I spake of before, and may doo execution in criminall matters, Which is thought behoofull for the Commonwelth: for incident occasions that may happen vpon the borders, that are far of, & may not stay for direction, about euery occurrent and particular matter from the Emperour and his Counsell. They are chaunged euery yeare (except as before) and haue for their stipend 700. rubbels a yeare hee that hath most: some haue but 400. Many of these places that are of greatest importance, & almost the whole countrie is managed at this time, by the *Godonoes* and their clients.

The citie of *Moske* (that is the Emperours seat) is gouerned altogether by the Emperours Counsell. All matters there both ciuill and criminall, are heard and determined in the seuerall courtes, held by some of the said Counsell, that reside there all the yeare long.

The Gouernment of *Moske*.

Onely for their ordinary matters (as buildings, reparations, keeping of their streates decent and cleane, collections, louying of taxes, impositions and such like) are appoin-

ted two Gentlemen, & two Dyacks or Secretaries, who hold a court together for the ordering of such matters. This is called the *Zempskey* house. If any townes man suspect his seruant of theft or like matter, hither he may bring him to haue him examined vpon the *Pudkey*, or other torture. Besides these two Gentlemen, and Secretaries that order the whole Citie, there are *Staruſts* or Aldermen for euerie seuerall companie. The Alderman hath his *Sotskey* or Constable, and the Constable hath certeine *Decetskeis* or Decurions vnder him, which haue the ouersight of ten households a peece, whereby euerie disorder is sooner spide, and the common seruice hath the quicker dispach. The whole number of Citizens poore and rich are reduced into companies. The chiefe officers (as the Dyacks and Gentlemen) are appointed by the Emperour himselfe, the *Staruſt* by the Gentlemen and Dyacks, the *Sotskoy* by the *Staruſt* or Alderman, and the *Decetskoies* by the Constables.

This manner of gouernment of their Prouinces and townes, if it were aswell set for the giuing of iustice indifferently to al sorts, as it is to preuent innouations, by keeping of the Nobilitie within order, and the commons in subiection, it might seeme in that kinde to bee no bad, nor vnpollitique way,

for the conteyning of ſo large a Commonwealth, of that breadth and length as is the kingdome of *Ruſſia*. But the oppreſſion and ſlauerie is ſo open, and ſo great, that a man would maruell how the Nobilitie and people ſhoulde ſuffer themſelues to bee brought vnder it, while they had any means to auoid and repulſe it: or being ſo ſtrengthned as it is at this preſent, how the Emperours themſelues can be content to practiſe the ſame, with ſo open iniuſtice and oppreſſion of their ſubiects, being themſelues of a Chriſtian profeſsion.

An harde matter to alter the State of *Ruſſia*.

By this it appeareth how harde a matter it were to alter the ſtate of the *Ruſſe* gouernment, as now it ſtandeth. Firſt, becauſe they haue none of the Nobilitie able to make head. As for the Lords of the foure *Chetfirds* or *Tetrarchies* they are men of no Nobilitie, but Dyacks aduanced by the Emperour, depending on his fauour, and attending onely about his owne perſon. And for the Dukes that are appointed to gouern vnder them, they are but men of a titular dignitie (as was ſaied before) of no power, authoritie, nor credit, ſaue that which they haue out of the office, for the time they enioy it. Which doth purchaſe thé no fauour, but rather hatred of the people, for aſmuch as they ſee that they are ſet ouer thé, not ſo much for

any

any care to doo them right and iuſtice, as to keepe them vnder in a miſerable ſubiection, and to take the fliece from them, not once in the yeare (as the owner from his ſheepe) but to poule and clip them all the yeare long. Beſides the authority & rule which they beare, is rent and diuided into many ſmall pieces, being diuers of them in euery great Shire, limited beſides with a very ſhort time: which giueth them no ſcope to make any ſtrength, nor to contriue ſuch an enterpriſe, if happily they intended any matter of innouation. As for the common people (as may better appeare in the deſcription of their ſtate & qualitie afterwardes ſet downe) beſides their want of armour & practiſe of warre (which they are kept from of purpoſe) they are robbed continually both of their harts & mony, (beſides other means) ſomtimes by pretence of ſome ſeruice to be done for the common defence, ſometimes without any ſhewe at all of any neceſsitie of Common-wealth or Prince. So that there is no meanes either for Nobilitie, or people to attempt any innouation, ſo long as the militarie forces of the Emperour which are the number of 8000. at the leaſt in continuall pay) hold themſelues faſt and ſure vnto him, and to the preſent ſtate. Which needes they muſt doo beyng of the qualitie of Souldiours, and enioying

withal that free libertie of wronging & spoiling of the commons at their pleasure, which is permitted them of purpose, to make them haue a liking of the present state. As for the agreement of the Souldiers and commons, it is a thing not to be feared, beyng of so opposite and contrarie practise much one to the other. This desperate state of things at home, maketh the people for the most part to wishe for some forreine inuasion, which they suppose to bee the onely meanes, to rid them of the heauy yoke of this tyrannous gouernment.

Of the Emperours Counsell.

The 11. Chapter.

THE Emperours of *Russia* giue the name of coũsellour to diuers of their chiefe Nobilitie, rather for honors sake, then for any vse they make of thẽ about their matters of state. These are called *Boiarens* with-

without any addition, and may bee called Counsellors at large. For they are seldome or neuer called to any publique consultation. They which are of his speciall and priuie Counsell indeed (whom hee vseth daily and ordinarily for all publique matters perteining to the State) haue the addition of *Dumnoy*, and are named *Dumnoy boiaren*, or Lords of the Counsell, their office or sitting *Boarstua dumna.*

Their names at this present are these in their order. First, *Knez Feoder Ioanowich Methisloskey.* 2. *Knez Iuan Michailowich Glinskoy.* 3. *Knez Vasilie Iuanowich Suskoy Scopin.* (These three are accounted to bee of greater birth then wisedome taken in (as may seeme) for that ende, rather to furnish the place with their honours and presence, then with their aduise or counsell.) 4. *Knez Vasilie Iuanowich Suskoy*, thought to be more wise then the other of his name. 5. *Knez Feoder Michailowich.* 6. *Knez Micheta Romanowich Trowbetskoy.* 7. *Knez Timophey Romanowich Trowbetskoy.* 8. *Knez Andriew Gregoriwich Curakine.* 9. *Knez Demetrie Iuanowich Forestine.* 10. *Knez Feoder Iuanowich Forestine.* 11. *Bodan Iuanowich Sabaroue.* 12. *Knez Iuan Vasilowich.* 13. *Knez Feoder Demetriwich Shestinoue.* 14. *Knez Feoder Michailowich Troyconioue.* 15. *Iuan Buter-*

The nũber and names of the Coũsellours of State.

Iyney. 16. *Demetrie Iuanowich Godonoe.* 17. *Borrise Federowich Godonoe*, brother to the Empresse. 18. *Stephan Vasilowich Godonoe.* 19. *Gregorie Vasilowich Godonoe.* 20. *Iuan Vasilowich Godonoe.* 21. *Feoder Sheremitoue.* 22. *Andriew Petrowich Clesheninа.* 23. *Ignatie Petrowich Tatisloue.* 24. *Romain Michailowich Pena.* 25. *Demenshoy Iuanowich Cheremissen.* 26. *Romain Vasilowich Alferioue.* 27. *Andriew Shalcaloue.* 28. *Vasilie Shalcaloue.* 29 *Eleazar Wellusgin.* 30. *Drezheen Penteleoue.* 31. *Zapon Abramoue.*

Foure Secretaries.

The foure last of these are called *Dumnoy deiakey* or Lord Secretaries. These are all of the Emperours priuie counsell: though but fewe of them are called to any consultation, for that all matters are aduised and determined vpon by *Borris Federowich Godonoe* brother to the Empresse, with some fiue or sixe more whom it pleaseth him to call. If they come, they are rather to heare, then to giue counsel, & doo so demeane thẽselues. The matters occurrent which are of state done within the Realme, are infourmed them at their sittings by the Lordes of the foure *Chetfirds*, or *Tetrarchies*. Whereof mention is made in the Chapter concerning the *Gouernment of their Prouinces*. Who bring in all such letters as they receyue from the

Dukes,

Dukes, Dyacks, Captaines, and other officers of the Cities, and Castels, perteyning to their seuerall quarter or *Chetsird*, with other aduertisements, and informe the Counsell of them.

The like is done by the chiefe officer of euery seuerall office of Record: who may come into the Counsell chamber, and informe them, as occasion incident to his office doth require. Besides matters of State, they consider of many priuate causes, informed by way of supplication in very great numbers. Whereof some they intertaine and determine, as the cause or meanes can procure fauour. Some they send to the offices whereto they perteyne by common course of Lawe. Their ordinarie dayes for their sitting, are mondaies, wensdaies, and fridayes. Their time of meeting is commonly seuen a clock in the morning. If there be any extraordinary occasion that requireth consultation on some other day, they haue warning by the Clarke of the counsell called *Dorofey Bushew*, who receiueth order from the *Roserad* or high Constable of the realme, to call them together at the time appointed.

Of the Emperours customes and other Reuenues.

The 12. Chapter.

The offices of receipt.

FOR the receyuing of customes, and other rentes belonging to the Crowne, there are appoynted diuers vnder officers, which deliuer ouer the same into the head treasurie. The first is the office of *Dwoertsona* or Steward of the housholde. The second is the office of the *Chetsirds*: which I comprehend vnder one, though it bee diuided into foure seuerall partes, as was sayd before. The third is called *Bulsha prechode*, or the great Income.

The Steward receiuer of the crowne lād rentes.

As touching the first, which is the office of the Steward, it receyueth all the rents of the Emperours inheritance, or Crowne lande, whiche they call *Vochin*. The *Vochin* or Crowne lande conteyneth in it 36. townes with the territories or hundreds belonging vnto them. Whereof the chiefe that yeeld the greatest rents are these: *Alexandrisca, Corelska, Otfer, Slobodey, Danielska, Moisalskoy, Chara, Sametska, Strararouse, Bransoue,*

pranſowe, &c. The inhabitants or tenants of theſe and the other townes, pay ſome rent money, ſome other rent dueties (called *Obrokey*) as certeine (*chetfirds*, or meaſures of graine, wheate, rye, barley, oates, &c. or of other victuall, as Oxen, Sheepe, Swannes, Geeſe, Hares, Hennes, wild fowle, Fiſh, Hay, Wood, Honie, &c. Some are bound to ſowe for the Emperours prouiſion certaine Akers of ground, and to make the corne ready for his vſe: hauing for it an allowance of certaine akers of ground for their owne proper vſe.

This prouiſion for the houſhold, ſpecially of graine ſerued in by the Tenants, is a great deale more then is ſpent in his houſe, or in other allowance ſerued out in liuerie, or for the Emperours honour, called *Schalounaey:* for which vſe there is beſtowed very much both in graine, and other victuall. This ſurplus of prouiſion is ſold by the Steward to the beſt hand, and runneth into the Emperours treaſurie.

In the time of *Iuan Vaſilowich*, father to this Emperour (who kept a more Princely & bountiful houſe then the Emperour now doth) this ouerplus of graine, and other incomes into the Stewardes office, yeelded to his treaſurie not paſt 60. thouſand rubbels yeerely, but riſeth now by good husbanding

of

of the Steward *Gregory Vasilowich Godonoe*, to 230. thousand rubbels a yere. And this by the meanes of the Empresse, and her kinred, specially (*Borris Fedorowich Godonoe*) that account it al their owne that runneth into the Emperors treasure. Much of this surplusage that riseth out of the rent prouision, is emploied to the paimēt of the wages of his houshold officers, which are very many attending at home, and purueying abroad.

The office of *Chetsird.*

The second office of receipt called the *Chetsirds*, (being deuided into foure seuerall partes, as before was sayde) hath foure head officers: which besides the ordering and gouernment of the shires conteyned within their seuerall *Chedsirds*, haue this also as a part of their office, to receiue the *Tagla* and *Podat* belonging to the Emperour, that riseth out of the foure *Chetsirds* or Quarters. The *Tagla* is a yeerely rent or imposition raysed vpon euery *Wite* or measure of graine, that groweth within the land, gathered by sworne men, and brought into the office. The *Wite* conteyneth sixtie *Chetsirds*. Euery *Chetsird* is three bushelles English, or little lesse. The *Podat* is an ordinarie rent of money imposed vpon euerie soake, or Hundred within the whole Realme.

Tagla and *Podat.*

This *Tagla* and *Podat* bring in yeerely

to

to the Offices of the *Chetsirdes* a greate summe of money: as may appeare by the particulars heere set downe. The towne and Prouince of *Vobsko*, pay yeerely for *Tagla* & *Podat* about 18000. rubbels. *Nouogrod* 35000 rubbels. *Torshocke* & *Otser* 8000. rubbels. *Razan* 30000. rubbels. *Morum* 12000. rubbels. *Colmigroe* and *Duyna* 8000. rubbels. *Vologda* 12000 rubbels. *Cazan* 18000 rubb. *Vsting* 30000. rubbels. *Rostoue* 50000. The citie of *Mosko* 40000. rubbels. *Sibierskoy* 20000. rubbels. *Castrome* 12000. rubbels. The totall amounteth to 400000. rubbels, or markr a yeere, which is brought in yeerely the first day of September, that is reckoned by them the first day of the yeere.

The office of *Bulcha Preehod* or great income.

The thirde (that is called the *Bulsha Prechod*, or great Income) receyueth all the customes that are gathered out of all the priucipall townes and Cities within the whole Realme. Besides, the fees and other dueties which rise out of diuers smaller Offices, which are all brought into this office of *Bulsha Prechod*. The townes of moste trade that doe yeelde greatest custome, are these heere sette downe. *Mosko*, *Smolensko*, *Vobsko*, *Nouogrod Velica*, *Strararouse*, *Torshocke*, *Otser*, *Yaruslaue*, *Castrome*, *Nesna Nouogrod*, *Cazan*, *Vologda*. This custome

custome out of the great townes is therefore more certaine, and easie to be reckoned, because it is set and rated precisely what they shal pay for the custome of the yeere. Which needes must bee paide into the saide office, though they receiue not so much. If it fal out to be more, it runneth al into the Emperours aduantage.

The Emperours custome.

The custome at *Mosko* for euerie yeere, is 12000. rubbels. The custome of *Smolensko*, 8000. *Vobsko* 12000. rubbels. *Nouogrod velica* 6000. rubbels. *Stararonse* by salt and other commodities 18000. rubbels. *Torshock* 800. rubbels. *Oiser* 700. rubbels. *Yarusslaue* 1200 rubbels. *Castrome* 1800. rubbels. *Nesna Nouogrod* 7000. rubbels. *Cazan* 11000. rubbels. *Vologda* 2000. rubbels. The custome of the rest that are townes of trade, is sometimes more, sometimes lesse, as their traffike, and dealings with commodities too and fro, falleth out for the yeere.

The whole receipt of the *Bulsha Prechod* or great income.

This may bee saide for certaine, that the three tables of receipts belonging to this office of *Bulsha Prechod*, when they receiue lest, account for thus much, vz. The first table 160000. rubbels. The second table 90000. rubbels. The third 70000. rubbels. So that there commeth into the office of *Bulsha Prechod*, at the least reckoning (as appeareth by their bookes of customs) out of these and o-

ther townes, and maketh the ſumme of 340000. rubbles a yeere. Beſides this cuſtome out of the townes of trade, there is receiued by this office of *Bulſha Prechod*, the yeerely rent of the common Bathſtoaues, & Cabacks or drinking houſes, which pertein to the Emperour. Which (though it be vncertaine for the iuſt ſumme, yet becauſe it is certaine and an ordinary matter, that the *Ruſſe* wil bath himſelfe aſwel within as without) yeeldeth a large rent to the Emperours treaſurie.

There is beſides, a certeine mulct or penaltie that groweth to the Emperour out of euery iudgement, or ſentence that paſſeth in any of his courts of Record in all ciuill matters. This penaltie, or mulct is 20. *Dingoes* or pence vpon euery rubble or marke, and ſo ten in the hundred. Which is paide by the partie that is conuict by lawe. Hee hath beſides for euery name conteyned in the writs that paſſe out of theſe courts, fiue *Alteens*. An *Alteen* is fiue pence ſterling, or there abouts. This is made good out of the office, whence the writ is taken foorth. Thence it goeth to the office that keepeth the leſſer ſeale, where it payeth as much more to the Emperours vſe. This riſeth commonly to 3000. rubbels a yeere, or thereabouts. Farther alſo out of the office of *Roiſbenia*, where

Rents out of the iudicial offices.

all

all fellonies are tried, is receiued for the Emperour the halfe part of fellons goodes the other halfe goeth the one part to the informer, the other to the officers.

All this is brought into the office of *Bulſha Prechod*, or great income. Beſides the ouerplus or remainder that is ſaued out of the land rents, allotted to diuers other offices: as namely to the office called *Roſerade*, which hath landes and rentes aſsigned vnto it to pay the yeerely ſalaries of the ſouldiers, or horſemen, that are kept ſtill in pay. Which in time of peace when they reſt at home not employed in anie ſeruice, is commonly cut off and payde them by halfes, ſometimes not the halfe: ſo that the remainder out of the *Roſerade* Office that is layde into the Emperours treaſurie, commeth for the moſt part euerie yeere to 250000. rubbels.

In like ſort (though not ſo much) is brought in the ſurplus out of the *Strelletskoy* offices which hath proper lands for the payment of the *Strelſey* men or gunners, aſwell thoſe at *Mosko*, that are of the Emperors gard (12000. in ordinary) as on the borders, and other garriſon townes and caſtels. Likewiſe out of the office of *Prechaſe*, *Shiſtnoy Nemſhoy* which hath ſet allowance of landes to mainteine the forreyne mercenarie

rie ſouldiers, as *Poles*, *Sweadens*, *Doutches*, *Scots*, *&c.* So out of the office of *Puſharskoy*, (which hath lands and rents allowed for the prouiſion of munition, *great Ordinance*, *powder*, *Shot*, *Salpeeper*, *Brimſtone*, *Ledde*, and ſuch like) there is left ſomewhat at the yeres ende, that runneth into the treaſurie. All theſe bring into the office of *Bulſha Prechod* that which remaineth in their hand at the yeeres end. Whence it is deliuered into the Emperours treaſurie. So that the whole ſumme that groweth to this office of *Bulſha Prechod*, or the great income (as appeareth by the bookes of the ſaid office) amounteth to 800000, rubbels a yeere, or thereabouts.

All theſe offices, to wit, the office of the Steward, the foure *Chetfirds*, and the *Bulſha Prechod* deliuer in their receiptes to the head treaſurie, that lyeth within the Emperours houſe or caſtle at the *Mosko*. Where lye all his moneyes, iewels, crownes, ſcepters, plate, and ſuch like, the cheſts, hutches, and bagges beyng ſigned by the Emperonrs themſelues with their owne ſeale. Though at this time the L. *Borris Federowich Godonoe* his ſeale and ouerſight ſupplieth for the Emperor, as in al other things. The vnder officer at this time is one *Stepan Vaſilowich Godonoe*, Cooſin germane to the ſayde *Borris*, who

The Emperours treaſure houſe within his caſtle of *Mosko*.

who hath two Clearkes allowed to serue vnder him in the office.

The summe of the Emperours rét money.

The sume that groweth to the Emperoures treasurie in money onely, for euerie yeere.

1 *Out of the Stewards office abone the expense of his house* 23000. *rubbels.*

2 *Out of the foure Chetfirds for soake & head money* 400000 *rubbels.*

3 *Out of the* Bulsha Precod *Office, or great incoome, for custome and other rents.* 800000 *rubbels.*

Summe 1430000 rubbles cleere, besides all charges for his house, & ordinary salleries of his souldiers otherwise discharged.

But besides this reuenue that is paid all in money to the Emperours treasurie, he receiueth yeerely in furres, and other dueties to a great value out of *Siberia*, *Pechora*, *Permia*, and other places, which are solde or bartred away for other forreine commodities to the *Turkish Persian*, *Armenian*, *Georgian* and *Bongharian* Marchants that trade within his coūtries, besides others of Christendome. What it maketh in the whole (though the value can not be set downe precisely, as being a thing casual as the commodity may be got) it may

be

be geſſed by that which was gathered the laſt yeere out of *Siberia* for the Emperours cuſtome, vz. 466. timber of Sables, fiue timber of Martrones, 180. blacke Foxes, beſides other commodities.

To theſe may bee added their ſeazures, and confiſcations vpon ſuch as are in diſpleaſure, which riſeth to a great ſumme Beſides other their extraordinary impoſitions, and exactions done vpon their officers, Monaſteries, &c. not for any apparant neceſsity or vſe of the Prince, or common wealth, but of will and cuſtome: yet with ſome pretence of a *Scythian*, that is, groſſe and barbarous pollicie (as may appeare) by theſe fewe *Sophiſmata*, or counterfeit pollicies, put in practiſe by the Emperours of *Ruſſia*, all tending to this end to robbe their people, and to inrich their treaſurie. To this purpoſe this by-word was vſed by the late Emperour *Iuan Vaſilowich: That his people were like to his beard. The oftner ſhauen, the thicker it would grow. Or like ſheepe, that muſt needes be ſhorne once a yeere at the leaſt: to keepe them from being ouerladen with their woll.*

Meanes vsed to draw the wealth of the land into the Emperours Treasurie.

TO preuent no extortions exactions, or briberies whatsoeuer, done vpon the cómons by their Dukes, Diacks, or other officers in their Prouinces: but to suffer them to go on till their time bee expired, and to sucke themselues ful. Then to cal them to the *Praeuesh* (or whippe) for their behauiour, and to beat out of them all, or the most part of the bootie, (as the honie from the Bee) which they haue wrung from the commons, and to turne it into the Emperours treasurie, but neuer any thing backe againe to the right owners, how great or euident soeuer the injurie be. To this end the needy Dukes, & Diacks, that are sent into their prouinces, serue the turne very well, being chaunged so often (to wit) once a yeere: where in respect of their owne, and the qualitie of the people (as before was said) they might be continued for some longer time, without all feare of innouation. For comming still fresh vpon the commons, they sucke more egerly: like *Tiberius* the Emperours flies, that came newe still vpon all olde sore. To whome hee was

wont

wont to compare his *Prætors*, and other prouinciall officers.

2

TO make of these officers (that haue robbed their people) sometimes a publike example, if any be more notorious then the rest: that the Emperour may seem to mislike the oppressions done to his people, & transferre the fault to his ill officers.

As among diuers other, was done by the late Emperour *Iuan Vasilqwich* to a Diack in one of his Prouinces: that (besides many other extortions, and briberies) had taken a goose ready dresst full of money. The man was brought to the market place in *Mosko*. The Emperour himselfe present made an Oration. These good people are they that would eate you vp like bread, &c. Then asked hee his *Polachies* or executioners, who could cut vp a goose, and commaunded one of them first to cut off his legges about the middes of the shinne, then his armes aboue his elbowes (asking him still if goose flesh were good meate) in the ende to choppe off his head: that he might haue the right fashion of a goose readie dressed. This might seeme to haue beene a tollerable piece of iustice (as iustice goeth in *Russia*) except his subtill end to couer his owne oppressions.

3 TO make an open shew of want, when anie great taxe, or imposition is towards. As was done by this Emperour *Theodore Ivanouich*, by the aduise of some about him at the beginning of his reigne: when being left very rich (as was thought) by his father, he sold most of his plate, and stamped some into coyne: that hee might seeme to want money. Whereupon presently out came a taxation.

4 TO suffer their subiects to giue freely to the Monasteries (which for their superstition very many doe, specially in their last wils) & to lay vp their money and substance in them, to keepe it more safe. Which all is permitted thē without any restraint, or prouiso, as was & is in some countries of christēdome. Whereby their Monasteries grow to exceeding great wealth. This they do to haue the money of the Realme better stored together, and more ready for their hand, when they list to take it. Which manie times is done without anie noyse: the Fryers beeyng content rather to part from somewhat (as the encrease groweth) then to loose all at once. Which they were made to doubt of in the other Emperours dayes.

To this end *Iuan Vasilowich* late Emperour

vsed

vsed a very strange practise, that few Princes would haue done in their greatest extremities. He resigned his kingdome to one *Volita Knez Simeon*, the Emperours sonne of *Suzan*: as though hee meant to draw himselfe from al publike doings to a quiet priuat life. Towards the end of the yeere, hee caused this newe King to call in all Charters graunted to Bishoprickes and Monasteries, which they had enioyed manie hundred yeeres before. Which were all cancelled. This done (as in dislike of the fact and of the misgouernment of the newe King) hee resumed his scepter, and so was content (as in fauour to the Church and religious men) that they should renew their charters, & take them of him selfe: reserving and annexing to the Crowne so much of their lands, as himselfe thought good.

A strange practise to get money.

By this practise hee wrung from the Bishoprickes, and Monasteries (besides the landes which he annexed to the Crowne) an huge masse of money. From some 40, from some 50, from some an hundred thousande rubbels. And this aswell for the increase of his treasurie, as to abate the ill opinion of his harde gouernment, by a shewe of woorse in an other man. Wherein his strange spirite is to bee noted: that beyng hated of his subiectes, (as himselfe knew wel

inough) yet would venture such a practise to set an other in his saddle, that might haue ridde away with his horse, while himselfe walked by on foote.

A strange practise to get money.

5 TO sende their messengers into the Prouinces, or shires where the spetial commodities of their countrey grow, as furres, waxe, hony, &c. There to forestall & ingrosse somtime one whole commodity, somtime two, or more, taking the at smal prices what thẽselues list, & selling them againe at an excessiue rate to their own marchants, and to marchants strangers. If they refuse to buy them, then to force them vnto it.

The like is done when any commoditie eyther natiue, or forreine (as cloth of golde, broade cloth, &c.) thus engrossed by the Emperour, and receiued into his treasurie, happeneth to decay, or marre by long lying, or some other casualtie. Which is forced vpon the Marchants to be bought by them at the Emperours price, whether they will or no. This last yeere of 1589. was engrossed all the waxe of the countrey: so that none might deale with that commoditie, but the Emperour onely.

6 TO take vp & engrosse in like sort sometime forreine commodities (as silkes,

cloth, ledde, pearle, &c. brought into his realm by *Turkish* marchants, *Armenians*, *Bougharians*, *Poles*, *English*, and other. And then to force his marchants to buy them of his officers at his owne price.

7

TO make a Monopoly for the time of such cõmodities as are paid him for ret, or custom, & to inhanse the price of the, as furres, corn, wood, &c. What time none must sell of the same kind of cõmodity, til the Emperors be all sold. By this meanes hee maketh of his rent, corn, & other prouisiõ of victual (as before was said) about 200000 rubb. or marks a yeere. Of his rent wood, hay, &c. 30000. rubbels, or thereabouts.

8

IN euery great towne of his Realme he hath a *Caback* or drinking house, where is sold *aquavite* (which they cal *Russe wine*) *meud*, *beere*, *&c*. Out of these hee receiueth rent that amounteth to a great summe of money. Some yeeld 800, some 900, some a 1000 some 2000 or 3000. rubbels a yere. Wherein besides the base, and dishonourable meanes to encrease his treasurie, many foule faultes are committed. The poore labouring man, and artificer, manie times spendeth all from his wife and children. Some vse to lay in twentie, thirtie, fourtie rubbels, or more into the

Caback, and vowe themselues to the pot, till all that be spent. And this (as he will say) for the honour of *Hospodare*, or the Emperour. You shall haue manie there that haue drunk all away to the verie skinne, and so walk naked (whom they call *Naga*.) While they are in the *Caback*, none may call them foorth whatsoeuer cause there be, because he hindereth the Emperours reuenue.

9

TO cause some of his *Boiarens*, or *Nobles* of his court, (whom he vseth vpon trust) that haue houses in the *Macko*, to faine themselues robbed. Then to send for the *Zemskoy* men, or Aldermen of the citie, and to commaund them to finde out the robberie. In default of not finding it, to praue or seasse the citie for their misgouernment in 8000. 9000. or 10000. rubbels at a time. This is many times practised.

10

IN these exactions to shew their soueraigntie, sometime they vse very plaine, and yet strange cauillations. As was that of *Iuan Vasilowich*, father to this Emperour, after this sort. He sent into *Permia* for certaine loads of *Cedar wood*, whereof hee knew that none grew in that Countrey. The inhabitants returned answere they could find none there. Whereupon hee seassed their Countrey, in

120000. rubbels, as if they cõcealed the commoditie of purpose. Againe he sent to the citie of *Mosko* to prouide for him a *Colpack*, or measure full of liue fleas for a medicine. They returned answere that the thing was impossible. And if they could get them, yet they could not measure them for leaping out. Whereupon he praued, or beat out of their shinnes 70000. rubbels for a mulct.

By like cauillation hee extorted from his Nobilitie 300000. rubbels, because he missed of his game, when he went a hunting for the Hare: as if their hunting and murdering of Hares had bin the cause of it. Which the Nobilitie (as the manner is) praued presently againe vpon the *Mousicks*, or common people of the Countrie. This may seeme a straunge kinde of extortion, by such pleasant cauils to fleese his poore subiectes in good sadnesse: but that it agreeth with the qualitie of those Emperours, and the miserable subiection of that poore Countrie.

These, and such like meanes are practised by the Emperours of Russia, to encrease their Treasurie.

Of

Of the state of the Communaltie, or vulgar sorte of people in the countrie of Russia.

The 13. Chapter.

THE condition of the commons, and vulgar sort of people may partly be vnderstood by that which already hath bin said concerning the maner of their gouernment, & the state of the Nobilitie, with the ordering of their Prouinces, and chiefe townes of the land. And first touching their libertie how it standeth with them, it may appeare by this: that they are reckoned in no degree at all, nor haue any suffrage nor place in their *Zabore*, or high court of Parliament, where their lawes and publique orders are concluded vpon. Which commonly tend to the oppression of the commons. For the other two degrees vz: of the Nobilitie, and Cleargie, whiche haue a vote in the Parliaments (though farre from that libertie that ought to bee in common consultations for the publique benefite, according to the measure and proportion of their degrees) are well contented that the whole burden shall light vpon the commons, so they may ease their owne

The seruile and miserable estate of the *Russe* people.

owne shoulders by laying all vpon them. Againe into what seruile condition their liberty is brought, not onely to the Prince, but to the Nobles, and Gentlemen of the Countrie (who themselues also are but seruile, specially of late yeares) it may farther appeare by their owne acknowledgments in their supplications, and other writings to any of the Nobles or chiefe officers of the Emperours. Wherein they name and subscribe themselues *Kolophey*, that is, their villaines, or bondslaues: as they of the Nobilitie doo vnto the Emperour. This may truely be saide of them, that there is no seruant nor bondslaue more awed by his Maister, nor kept downe in a more seruile subiection, then the poore people are, & that vniuersally, not only by the Emperour, but by his Nobilitie, chiefe officers, and souldiers. So that when a poore *Mouſick* meeteth with any of them vpon the high way, he must turne himselfe about, as not daring to looke him on the face, and fall down with knooking of his head to the very ground, as he doth vnto his Idoll.

Secondly concerning the landes, goods, and other possessions of the commons, they answere the name, and lie common indeed without any fense against the rapine, and spoile, not onely of the highest, but of his Nobilitie, officers, and souldiers. Besides

the

the taxes, customes, seazures, and other publique exactions done vpon them by the Emperour, they are so racked and pulled by the Nobles, officers, and messengers sent abroad by the Emperour in his publique affaires, specially in the *Yammes* (as they call them) and thorough faire townes, that you shall haue many villages and townes of halfe a mile, and a mile long, stande all vnhabited: the people being fled all into other places by reason of the extreame vsage, and exactions done vpon them. So that in the way towards *Mosko*, betwixt *Vologda* and *Yarustiueley* (which is two nineties after their reckoning, litle more then an hundreth miles English) there are in sigt fiftie *Darieunes* or villages at the least, some halfe a mile, some a mile long (that stand vacant) & desolate without any inhabitant. The like is in all other places of the realme (as is said by those that haue better trauelled the countrie then myselfe had time, or occasion to doo.

The great oppression ouer the poore Commons, maketh thē to haue no courage in following their trades: for that the more they haue, the more daunger they are in, not onely of their goods, but of their liues also. And if they haue any thing, they conceale it all they can, somtimes conueying it into Monasteries, sometimes hiding it vnder the

ground

ground, and in woods, as men are woont to doo where they are in feare of forreine inuasion. In so much that many times you shall see them afraid to be knowen to any *Boiarin* or Gentleman of such commodities as they haue to sell. I haue seene them sometimes when they haue layed open their commodities for a liking (as their principall furres & such like) to looke still behind them, and towards euery doore: as men in some feare, that looked to be set vpon, & surprised by some enimie. Whereof asking the cause, I found it to be this, that they haue doubted least some Noblemã or *Sinaboiarskey* of the Emperour had bene in cõpanie, & so layed a traine for thẽ to pray vpon their cõmodities perforce.

This maketh the people (though otherwise hardened to beare any toile) to giue themselues much to idlenes and drinking, as passing for no more, then from hand to mouth. And hereof it commeth that the cõmodities of *Russia* (as was said before, as *wax, tallow, hydes, flaxe, hempe, &c.*) grow and goe abroad in farre lesse plentie then they were woont to doo: because the people being oppressed and spoiled of their gettings, are discouraged from their labours. Yet this one thing is much to be noted, that in all this oppression there were three brethren Marchants of late that traded together with one

ſtocke in common, that were found to bee woorth 300000 rubbels in money, beſides landes, cattels, and other commodities. Which may partly be imputed to their dwellings far off from the eye of the Court, vz. in *Wichida*, a 1000. miles from *Mosko*, & more. The ſame are ſaid by thoſe that knew them to haue ſet on worke all the yeare long ten thouſand men in making of ſalt, cariages by cart, & boat, hewing of wood, and ſuch like: beſides 5000 bondſlaues at the leaſt, to inhabite and till their land.

They had alſo their phyſitions, ſurgeons, apothecaries, and all manner of artificers of *Doutches* and others, belonging vnto them. They are ſaid to haue paied to the Emperour for cuſtome to the ſum of 23000. rubbles a yeare (for which cauſe they were ſuffered to enioy their trade) beſides the mainteining of certeine garriſons on the borders of *Siberia*, which were neare vnto thē. Wherin the Emperour was content to vſe their purſe, till ſuch time as they had got ground in *Siberia*, and made it habitable, by burning, and cutting downe woods from *Wichida* to *Perm*, aboue a 1000 verſe and then tooke it all away from them perforce.

But this in the end beyng enuied, and diſdained, as a matter not ſtanding with their pollicie to haue any ſo great, ſpeci-

ally

ally a *Mouſick*, the Emperour began firſt to to pull frō them by pieces, ſometimes 20000 rubbels at a time, ſometime more: till in the end their ſonnes that now are, are well eaſed of their ſtocke, and haue but ſmall parte of their fathers ſubſtance: the reſt being drawen all into the Emperours treaſurie. Their names were *Iacone*, *Gregorie*, & *Simon* the ſonnes of *Onyka*.

The tyranny and oppreſſion ouer their very minds and wits.

For the qualitie of their people otherwiſe, though there ſeemeth to be in them ſome aptneſſe to receyue any art (as appeareth by the naturall wittes in the men, and very children) yet they excell in no kinde of common arte, much leſſe in any learning, or litterall kinde of knowledge: which they are kept from of purpoſe, as they are alſo from all militarie practiſe: that they may be fitter for the ſeruile condition wherein now they are, and haue neyther reaſon, nor valure to attempt innouation. For this purpoſe alſo they are kept from traueling, that they may learne nothing, nor ſee the faſhions of other Countries abroad. You ſhall ſeldome ſee a *Ruſſe* a traueller, except he be with ſome Ambaſſadour, or that he make a ſcape out of his Countrie. Which hardly he can doo, by reaſon of the borders that are watched ſo narrowly, and the puniſhment for any ſuch attempt, which is death

death if he be taken, and all his goods confiscate. Onely they learne to write, and to read, and that very few of them. Neither doo they suffer any straunger willingly to come into their realme out of any ciuill Countrie, for the same cause, farther then necessitie of vttering their commodities, and taking in of forreine doth enforce them to doo.

The iealousie of the Emperour concerning his state.

And therefore this yeare 1589. they consulted about the remouing of all Marchants straungers to the border townes, to abide and haue their residencie there, and to bee more wary in admitting other straungers hereafter into the Inland parts of the realm, for feare of infection with better manners and qualities, then they haue of their owne. For the same purpose also they are kept within the boundes of their degree by the lawes of their countrie: so that the sonne of a *Mouſick*, artificer, or husbandman, is euer a *Mouſick* artificer, &c: and hath no means to aspire any higher: except hauing learned to write and read, he attaine to the preferment of a Priest, or Dyack. Their language is all one with the *Slauonian*, which is thought to haue bene deriued from the *Russe* tongue, rather then the *Russe* from the *Slauonian*. For the people called *Solani*, are knowen to haue had their beginning out of *Sarmatia*, and to haue termed themselues of their conquest

Solanos

Sclauos, (that is) famous or glorious, of the word *Sclaua*, which in the *Russe* & *Slauonian* tongue, signifieth as much as *Glory*, or *Fame*. Though afterwards being subdued and trod vpon by diuers nations, the *Italians* their neighbours haue turned the worde to a contrary signification, and terme euery seruant or peasant by the name of *Sclaue*, as did the *Romanes* by the *Getes* & *Syrians*, for the same reason. The *Russe* character or letter is no other then the *Greeke*, somewhat distorted.

Concerning their trades, diet, apparell, and such like, it is to be noted in a seuerall chapter of their priuate behauiour. This order that bindeth euery man to keepe his rancke, and seuerall degree, wherin his forefathers liued before him, is more meet to keepe the subiects in a seruile subiection, and so apt for this and like Common-wealths, then to aduaunce any vertue, or to breed any rare or excellent qualitie in Nobilitie or Commons: as hauing no farther rewarde nor preferment, whereunto they may bend their endeuours, and imploy themselues to aduaunce their estate, but rather procuring more danger to themselues, the more they excell in any noble or principall qualitie.

Of their publique Iuſtice, and manner of proceeding in ciuill, and criminall matters.

The 14. Chapter.

Courts of ciuill iuſtice three.

Heir courts of ciuil iuſtice for matters of contract, & other of like ſort, are of three kinds, the one beyng ſubiect vnto the other by way of appeale. The loweſt Court (that ſeemeth to be appointed for ſome eaſe to the ſubiects) is the office of the *Gubnoy Staruſt*, that ſignifieth an Alderman, & of the *Sotskoy Staruſt*, or Bailief of the ſoake or hundred, wherof I ſpake before in the ordering of the Prouinces. Theſe may ende matters among their neighbours within their ſoke, or ſeuerall hundred, where they are appointed vnder the Dukes & Diacks of the Prouinces, to whom the parties may remoue their matter, if they cannot be agreed by the ſaid *Gubnoy*, or *Sotſkoy Staruſt*.

The Dukes and Diacks Court.

The ſecond is kept in the head townes of euery Prouince or Shire, by the ſaid Dukes and Diacks, that are deputies to the foure

Lords

Lords of the *Chetfirds* (as before was sayd) From these courts they may appeale, and remoue their suites to the chiefe Court, that is kept at the *Mosko*, where are resident the officers of the foure *Chetfirds*. These are the chiefe Iustices or Iudges, euery of them in all ciuill matters that grow within their seuerall *Chetfird* or quarter, and may be either commenced originally before them, or prosequuted out of the inferiour Courts of the Shires by way of appeale.

The high Court of *Mosko*.

Their commencing, and proceeding in ciuill actions is on this manner. First, the plaintife putteth vp his supplication, wherein hee declareth the effect of his cause, or wrong done vnto him. Whereupon is granted vnto him a *Wepis*, or warrant, which hee deliuereth to the *Præstane*, or Sergeant, to doo the arrest vpon the partie whom hee meaneth to implead. Who vpon the arrest, is to put in sureties to answere the day appointed, or els standeth at the Sergeants deuotion, to be kept safe by such meanes as he thinketh good.

Their maner of proceeding in Ciuill matters.

The Sergeants are many, and excell for their hard and cruell dealing towards their prysoners, commonly they clappe irons vpon them, as many as they can beare, to wring out of them some larger fees. Though it bee but for sixe pence, you shall see them

goe with chaynes on their legges, armes, and necke. When they come before the Iudge, the plaintife beginneth to declare his matter after the content of his supplication. As for Attourneis, Counsellours, Procuratours & Aduocates to plead their cause for them, they haue no such order, but euery man is to tell his owne tale, and plead for himselfe, so well as he can.

If they haue any witnesse, or other euidence, they produce it before the Iudge. If they haue none, or if the truth of the cause cannot so well bee decerned by the plea, or euidence on both partes: then the Iudge asketh eyther partie (which hee thinketh good plaintife or defendant) whether hee will *kisse the Crosse*, vpon that which he auoucheth, or denieth. Hee that taketh the Crosse (being so offered by the Iudge) is accounted cleare, and carrieth away the matter. This ceremonie is not done within the Court or office, but the partie is carried to the Church by an officer, and there the ceremonie is done: the mony in the meane while hanging vpon a naile, or els lying at the idols feete, ready to be deliuered to the partie, as soone as he hath kissed the Crosse before the said Idoll.

Ending of controuersies by kissing the Crosse.

This kissing of the Crosse (called *Crenstina chelonania*) is as their corporall oath, and

and accounted with them a very holy thing, which no man will dare to violate, or prophane with a false allegation. If both parties offer to kisse the Crosse in a contradictorie matter, then they drawe lottes. The better lotte is supposed to haue the right, and beareth away the matter. So the partie conuicted is adiudged to pay the debt or penaltie whatsoeuer, and withall to pay the Emperours fees, which is twentie pence vpon euery marke, as before hath bene noted. Iudgement by lotte.

When the matter is thus ended, the partie conuicted is deliuered to the Sergeant, who hath a writte for his warrant out of the office, to carry him to the *Praeuish* or Righter of Iustice, if presently hee pay not the monie, or content not the partie. This *Praeuish* or Righter, is a place neare to the office: where such as haue sentence passed against them, and refuse to pay that which is adiudged, are beaten with great cudgels on the shinnes, and calues of their legges. Euery forenoone from eight to eleuen, they are set on the *Praeuish*, and beate in this sort till the monie be payd. The afternoone and night time, they are kepte in chaines by the Sergeant: except they put in sufficient suerties for their apparance at the *Praeuish* at the hower appointed. You shall see for-

tie or fiftie ſtand together on the *Prauenſh* all on a rowe, and their ſhinnes thus becudgelled, and bebaſted euery morning with a piteous crie. If after a yeares ſtanding on the *Prauenſh*, the partie will not, or lacke wherewithall to ſatisfie his creditour, it is lawfull for him to ſell his wife, and children, eyther out right, or for a certaine terme of yeares. And if the price of them doo not amount to the full payment, the creditour may take them to bee his bondſlaues, for yeares or for euer, according as the value of the debt requireth.

Such kinde of ſuites as lacke direct euidence, or ſtande vpon coniectures and circumſtances to bee waighed by the Iudge, drawe of great length, and yeeld great aduantage to the Iudge and officers. If the ſuite be vpon a bond, or bill, they haue for the moſte parte good and ſpeedy iuſtice. Their bonds, or billes are drawen in a very plaine ſorte, after this tenour. *I Iuan Vaſileo haue borrowed of Alphonaſſe Dementio, the ſumme of one hundred rubbles of going money of Moſko, from the Kreſhenea* (or hallowing of the water) *vntill the Saburney of Kreſhenea* (or Counſell Sunday) *without intereſt. And if this money reſt vnpayed after that day, then hee ſhall giue intereſt vpon the ſayd money, after the common rate as it goeth among*

The forme of *Ruſſe* bils or bonds.

the

the people, viz. for euerie fine the sixt rubbell. Vpon this there are witnesses, Micheta Sydroueskoy, &c: Subscribed. This bill haue I written Gabriell Iacouleſni, in the yeare 7096. The witnesses, and debter (if he can write) endorse their names on the backe side of the bill. Other signing, or sealing haue they none.

When any is taken for a matter of crime (as treason, murder, theft, and such like) hee is first brought to the Duke, and Diack, that are for the Province where the partie is attached, by whom hee is examined. The manner of examination in such cases, is all by torture, as scourging with whips made of sinowes, or whitleather (called the *Pudkey*) as bigge as a mans finger, which giueth a sore lash, and entreth into the flesh, or by tying to a spit and rosting at the fire, sometimes by breaking and wresting one of their ribbes with a payre of hote tongues, or cutting their flesh vnder the nayles, and such like. Proceeding in criminall matters.

The examination thus taken withall the proofes, and euidences that can bee alleadged against the partie, it is sent vp to the *Moska* to the Lord of the *Chetsird* or Fourthparte, vnder whom the Prouince is, and by him is presented to the Counsell table, to bee read and sentenced there, where onely

iudgement is giuen in matter of life & death, and that by euidence vpon information, though they neuer sawe nor heard the partie, who is kept still in pryson where the fact was committed, and neuer sent vp to the place where he is tried. If they find the partie guiltie, they giue sentence of death according to the qualitie of the fact: which is sent downe by the Lord of the *Cheifird*, to the Duke and Diack to bee put in execution. The prisoner is carried to the place of execution with his handes bounde, and a waxe candle burning helde betwixt his fingers.

Proceeding in criminall matters.

Their capitall punishmentes are hanging, hedding, knocking on the head, drowning, putting vnder the yse, setting on a stake, and such like. But for the most part the prisoners that are condemned in Sommer, are kept for the winter, to be knockt in the head, and put vnder the yse. This is to bee vnderstood of common persons. For theft, and murder, if they be committed vpon a poore *Mousick* by one of Nobilitie are not lightly punished, nor yet is hee called to any account for it. Their reason is, because they are accounted their *Kolopher*, or bondslaues. If by some *Simaboiarskey*, or Gentleman souldier, a murder or theft bee committed, peraduenture he shal be imprisoned at the Emperours pleasure. If the

manner of the fact be verie notorious, he is whipped perchance, and this is commonly all the punishment that is inflicted vpon them.

If a man kill his owne seruant, little, or nothing is said vnto him, for the same reason: because hee is accounted to be his *Kolophey*, or bondslaue, and so to haue right ouer his verie head. The most is some small mulct to the Emperour, if the partie be rich: & so the quarell is made rather against the purse, then against the iniustice. They haue no written law, saue onely a smal booke that conteineth the time, and manner of their sitting, order in proceeding, and such other iudicial forms and circumstances, but nothing to direct thē to giue sentence vpon right or wrong. Their onely lawe is their *Speaking Law*, that is, the pleasure of the Prince, and of his Magistrates and officers. Which sheweth the miserable condition of this poore people, that are forced to haue them for their law, and direction of iustice, against whose iniustice, and extreame oppression, they had neede to be armed with many good, and strong lawes.

Their

Their forces for the warres, with the chief officers and their salaries.

The 15. Chapter.

THe souldiers of *Russia* are called *Sinaboiarskey*, or the sons of Gentlemen: because they are all of that degree, by vertue of their millitary profession. For euery souldier in *Russia* is a gentleman, and none are gentlemen, but only the souldiers, that take it by discent from their ancestors: so that the sonne of a gentleman (which is borne a souldier) is euer a gentlemā, & a souldier withal, & professeth nothing els but militarie matters. Whē they are of yeeres able to beare armes, they come to the office of *Roserade*, or great Constable, and there present themselues: who entreth their names, and allotteth them certeine lands to maintein their charges, for the most part the same that their fathers enioyed For the lands assigned to mainteine the army, are euer certein, annexed to this office without improuing, or detracting one foot. But that if the Emperour haue sufficient in wages, the roomes being full so farre as the lande doeth extend already, they are manie times

Souldiers by birth & inheritāce.

times deferred, and haue nothing allowed them, except some one portiõ of the land be deuided into two. Which is a cause of great disorder within that countrie: when a souldier that hath many children, shal haue sometimes but one intertained in the Emperours pay. So that the rest hauing nothing, are forced to liue by vniust and wicked shiftes, that tend to the hurt & oppression of the *Mousick*, or common sort of people. This inconuenience groweth by mainteining his forces in a continual succession. The whole number of his souldiers in continual pay, is this. First, he hath of his *Dworaney*, that is, Pensioners, or Gard of his person, to the number of 15000. horsemen, with their captaines, and other officers, that are alwaies in a readines.

Degrees of horsemen.

Of these 15000. horsemen, there are three sorts or degrees, which differ aswell in estimation, as in wages, one degree from another. The first sort of them is, called *Dworaney Bulshey*, or the company of head Pensioners, that haue, some an hundred, some fourscore rubbels a yeere, and none vnder 70. The second sort are called *Seredney Dworaney*, or the middle ranke of Pensioners. These haue sixty, or fiftie rubbels by the yere, none vnder fourtie. The third and lowest sort, are the *Dyta Boiarskey*, that is, the lowe Pensioners. Their salarie is thirty rubbels a yere for

1. *Prætorianior* such as attend the Emperours person, 15000.

him

him that hath most, some haue but fiue and twentie, some twentie, none vnder twelue. Whereof the halfe part is paid them at the *Morko*, the other halfe in the field by the generall, when they haue anie warres, and are imployed in seruice. When they receiue their whole pay, it amounteth to 55000. rubbels by the yeere.

And this is their wages, besides lands allotted to euery one of them, both to the greater and the lesse, according to their degrees. Whereof he that hath least, hath to yeeld him twentie rubbels, or marks by the yeere. Besides these 15000. horsemen, that are of better choyce (as being the Emperors own gard when himself goeth to the warres, not vnlike the Romane souldiers called *Prætoriani*) are a 1100. men of special account for their Nobilitie, and trust, which are chosen by the Emperour, and haue their names registred, that find among them for the Emperours warres, to the number of 65000. horsmen, with all necessaries meet for the warres after the *Russe* manner.

Two other troupes to the number of 65000.

To this end they haue yeerely allowance made by the Emperour for themselues, and their companies, to the summe of 40000. rubbels. And these 65000 are to repaire to the field euery yeere on the borders towards the *Chrim Tartar*, (except they bee appoynted

ted for some other seruice) whether there be warres with the *Tartars*, or not. This might seeme peraduenture somwhat dangerous for some state, to haue so great forces vnder the command of Noblemen to assemble euerie yeere to one certeine place. But the matter is so vsed, as that no danger can grow to the Emperour, or his state by this meanes. 1. Because these noblemen are manie, to wit, an 110. in all, and changed by the Emperor so oft as he thinketh good. 2. Because they haue their liuings of the Emperour, being otherwise but of very small reuenue, and receiue this yeerely pay of 40000. rubbels, when it is presently to be paide foorth againe to the souldiers that are vnder them. 3. Because for the most part they are about the Emperours person, being of his Councel either speciall, or at large. 4. They are rather as paymasters, then Captaines to their companies, themselues not going forth ordinarily to the warres, saue when some of them are appointed by speciall order from the Emperour himselfe. So the whole number of horsemen that are euer in a readinesse, and in continuall pay, are 80000, a few more or lesse.

Horsemen in cõtinuall pay 80000.

If hee haue neede of a greater number (which seldome falleth out) then he interteineth of those *Sinaboiarskey*, that are out of pay, so many as hee needeth: and if yet hee

want

want of his number, he giueth charge to his Noblemen, that hold lands of him, to bring into the fielde euery man a proportionable number of his seruaunts (called *Kolophey*, such as till his lands) with their furniture, according to the iust number that he intendeth to make. Which the seruice being done, presently lay in their weapons, and returne to their seruile occupations againe.

Footmen in continuall pay 12000.

Of footmen that are in continuall pay, he hath to the number of 12000. all Gunners, called *Strelsey*. Whereof 5000. are to attend about the Citie of *Mosko*, or any other place where the Emperour shall abide, and 2000. (which are called *Stremaney*, *Stresley*, or Gunners at the stirrop) about his owne person at the verie Court or house where himselfe lodgeth. The rest are placed in his garrison Townes, till there be occasion to haue them in the fielde, and receiue for their salarie or stipend euery man seuen rubbels a yeere, besides twelue measures, a piece of Rye, and Oates. Of mercenarie Souldiers, that are strangers (whom they call *Nimschoy*) they haue at this time 4300. of *Polonians*: of *Chirchasses* (that are vnder the *Polonians*) about 4. thousand, whereof 3500. are abroad in his garrisons: of *Doutches* and *Scots* about 150: of *Greekes*, *Turks*,

Strangers mercenaries in pay 4300.

Danes

Danes and *Sweadens*, all in one band, an 100. or thereabouts. But these they vse onely vpon the *Tartar* side, and against the *Siberians*: as they doe the *Tartar* souldiers (whom they hire sometimes, but onely for the present) on the other side against the *Polonian* and *Sweaden:* thinking it best pollicie so to vse their seruice vpon the contrary border.

The chiefe Captaines or leaders of these forces, according to their names, and degrees, are these which follow. First, the *Voyauodey Bulshaia*, that is, the *Great Captaine*, or *Lieftenant* generall vnder the Emperour. This commonly is one of the foure houses of the chiefe Nobilitie of the lande: but so chosen otherwise, as that hee is of small valure, or practise in martiall matters, beeyng thought to serue that turne so much the better, if hee bring no other partes with him saue the countenance of his Nobilitie, to bee liked of by the souldiers for that, and nothing els. For in this poynt they are very warie, that these two (to wit) nobilitie, and power meet not both in one, specially if they see wisedome with all, or aptnesse for pollicie.

The chiefe captaines or leaders.

1. The *Voiauod* or Generall.

Their great *Voiauod* or Generall at this present in their warres, is commonly one of these foure: *Knez Feodor Iuanowich Methis-*

loskey

ſoskey Knez *Iuan Michailowich Glinskoy*, *Cherechaskoy*, and *Trowbetskoy*, all of great Nobilitie, but of very ſimple qualitie otherwiſe: though in *Glinskoy* (as they ſay) there is ſomewhat more then in the reſt. To make vp this defect in the *Voiauod* or Generall, there is ſome other ioyned with him as *Lieftenant Generall*, of farre leſſe nobilitie, but of more valure and experience in the warres then he, who ordereth all things that the other countenanceth. At this time their principall man, and moſt vſed in their warres, is one *Knez Demetrie Iuanowich Foreſtine*, an auncient and expert captaine, and one that hath done great ſeruice (as they ſay) againſt the *Tartar*, and *Polonian*. Next vnder the *Voiauod* and his *Lieftenant generall* are foure other that haue the marſhalling of the whole army deuided among them, and may be called the marſhals of the field.

2. Liefetenant generall.

3. Marſhals of the field foure.

Euery man hath his quarter, or fourth part vnder him. Whereof the firſt is called the *Prawa Polskoy*, or right wing. The ſecond is the *Lewoy Polskoy*, or left wing. The third is *Ruſnoy Polskoy*, or the broken bād, becauſe out of this there are choſen to ſend abroade vpon any ſodaine exploit, or to make a reſcue, or ſupply, as occaſion doth require. The fourth *Storeſhonoy Polskoy*, or the warding bande. Euery one of theſe foure Marſhals haue

Foure marſhals deputies 8.

haue two other vnder them (eight in all) that twise euery weeke at the least must muster and traine their seueral wings or bands, and hold and giue iustice for all faultes, and disorders committed in the campe.

And these eight are commonly chosen out of the 110. (which I spake of before) that receiue and deliuer the pay to the souldiers. Vnder these eight are diuers other Captains, as the *Gul auoy*, Captaines of thousands, fiue hundreds and 100. The *Petyde Setskoy* or Captaines of fifties, and the *Decetskies* or Captaines of tennes.

Fiue Coronels vnder Captaines.

Besides the *Voiauoda* or Generall of the Armie (spoken of before) they haue two other that beare the name of *Voiauoda*: whereof one is the Master of the great Ordinance (called *Naradna voiauoda*) who hath diuers vnder Officers, necessarie for that seruice. The other is called the *Voiauoda gulanoy*, or the walking Captaine, that hath allowed him 1000. good horsemen of principall choyse, to range and spie abroad, and hath the charge of the running Castle, which we are to speake of in the Chapter following. All these Captaines, and men of charge must once euery day resort to the *Bulsha voiauoda*, or Generall of the Armie, to know his pleasure, & to informe him, if there be any requisite matter perteining to their office.

Sixe Masters of the Artillerie.

The walking Captaine.

Of their mustering, and leuying of forces, manner of armour, and prouision of victuall for the warres.

The 16. Chapter.

When warres are towards (which they fayle not of lightly euery yeere with the *Tartar*, and manie times with the *Polonian* and *Sweden* (thefoure Lordes of the *Chetfirds* sende foorth their summons in the Emperours name, to all the Dukes and Dyacks of the Prouinces, to bee proclaymed in the head Townes of euery Shire: that all the *Sinaboiarskey*, or sonnes of gentlemen make their repaire to such a border where the seruice is to be done, at such a place, and by such a day, and there present themselues to such, and such Captaines. When they come to the place assigned them in the

Their order for mustering.

the ſummons or proclamation, their names are taken by certaine Officers that haue Cõmiſsion for that pourpoſe from the *Roſe-rade*, or high Conſtable, as Clarkes of the Bandes.

If any make default and faile at the day, hee is mulcted, and puniſhed very ſeuerely. As for the Generall and other chiefe Captaines, they are ſent thither from the Emperours owne hande, with ſuch Commiſsion and charge as hee thinketh behoofull for the preſent ſeruice. When the ſouldiers are aſſembled, they are reduced into their Bands, and companies, vnder their ſeuerall Captaines of tennes, fifties, hundreds, thouſands, &c. and theſe Bands into foure *Polskeis*, or Legions (but of farre greater numbers then the Romaine Legions were) vnder their foure great Leaders, which alſo haue the authoritie of Marſhals of the fielde (as was ſayd before.)

The horſemans furniture.

Concerning their armour they are but ſlightly appointed. The common horſeman hath nothing els but his bow in his caſe vnder his right arme, and his quiuer & ſword hanging on the left ſide: except ſome fewe that beare a caſe of dagges, or a Iauelin, or ſhort ſtaffe along their horſe ſide. The vnder captains wil haue cõmonly ſome piece of armour beſides, as a ſhirt of male, or ſuch like.

The Generall with the other chiefe Captaines and men of Nobilitie, will haue their horse very richly furnished, their Saddles of cloth of golde, their Bridles faire bossed and tasselled with golde, and silke frindge, bestudded with Pearle and precious stones, themselues in very faire armour, which they call *Bullatnoy*, made of faire shining steele, yet couered commonly with cloth of golde, and edged rounde with armin furre, his steele helmet on his head of a very great price, his sword bow and arrowes at his side, his speare in his hande, with an other faire helmet, and his *Shestapera*, or horsemans scepter carried before him. Their swordes, bowes, and arrowes are of the Turkish fashion. They practise like the *Tartar* to shoote forwards and backwards, as they flie and retire.

The footemans furniture.

The *Strelsey* or footeman hath nothing but his piece in his hande, his striking hatchet at his backe, and his sworde by his side. The stocke of his piece is not made calieuer wise, but with a plaine and straite stocke (somewhat like a fowling piece) the barrel is rudely and vnartificially made, very heauie, yet shooteth but a very small bullet. As for their prouision of victuall, the Emperour alloweth none, either for Captaine, or souldiour, neither prouideth any for them

Prouision of victuall.

them except peraduenture ſome corne for their money. Euery man is to bring ſufficient for him ſelfe, to ſerue his turne for foure moneths, and if neede require to giue order for more to bee brought vnto him to the Campe from his tenant that tilleth his land, or ſome other place. One great helpe they haue, that for lodging and diet euery *Ruſſe* is prepared to bee a ſouldiour beforehand. Though the chiefe Captaines and other of account carry tents with them after the faſhion of ours, with ſome better prouiſion of victuall then the reſt. They bring with them commonly into the Campe for victuall a kinde of dryed bread, (which they call *Sucharie*) with ſome ſtore of meale, which they temper with water, and ſo make it into a ball, or ſmall lumpe of dowe, called *Tollockno*. And this they eate raw in ſteade of bread. Their meate is bacon, or ſome other fleſh or fiſh dryed, after the Dutch manner. If the *Ruſſe* ſouldier were as hardy to execute an enterpriſe, as he is hard to beare out toyle and trauaile, or were otherwiſe as apt & wel trained for the warres, as he is indifferent for his lodging and dyet, hee would farre exceede the ſouldiours of our partes. Whereas now he is farre meaner of courage and execution in any warlike ſeruice. Which commeth partly of his

seruile condition, that will not suffer any great courage or valure to growe in him. Partly for lacke of due honour and reward, which he hath no great hope of, whatsoeuer seruice or execution he doe.

Of their marching, charging, and other Martiall discipline.

The 17. Chapter.

THE Russe trusteth rather to his number, thē to the valure of his souldiers, or good ordering of his forces. Their marching or leading is without all order, saue that the foure *Polskey* or Legions, (whereinto their armie is deuided) keepe themselues seueral vnder their ensignes, and so thrust all on together in a hurrey, as they are directd by their Generall. Their Ensigne is the image of Saint George. The *Bulsha Dworaney* or chiefe horsemen, haue euery man a small drumme of brasse at his saddle bowe, which hee striketh when hee giueth

Horsemens drummes.

the

the charge, or onset.

They haue drummes besides of a huge bigneſſe, which they carry with them vpon a board layde on foure horſes, that are ſparred together with chaines, euery drumme hauing eight ſtrikers, or drummers, besides trumpets and ſhawmes, which they ſounde after a wilde manner, much different from ours. When they giue any charge, or make any inuaſion, they make a great hallowe or ſhoute altogether as loude as they can, which with the ſound of their trumpets, ſhawmes, and drummes, maketh a confuſed and horrible noyſe. So they ſet on firſt diſcharging their arrowes, then dealing with their ſwordes, which they vſe in a brauerie to ſhake, and brandiſh ouer their heads, before they come to ſtrokes. The horſemans manner of charging.

Their footemen (becauſe otherwiſe they want order in leading) are commonly placed in ſome ambuſh or place of aduantage, where they may moſt annoy the enemie, with leaſt hurt to themſelues. If it bee a ſet battell, or if any great inuaſion be made vpon the *Ruſſe* borders by the *Tartar*, they are ſet within the *running* or *mouing Caſtle* (called *Beza*, or *Gulay gorod*) which is caried about with them by the *Voiauoda gulauoy* (or the *walking General*) whom I ſpake of before. This walking or moouing Caſtle is ſo fra- The footemans charge. The walking Caſtle

med,

med, that it may bee set vp in length (as occasion doeth require) the space of one, two, three, foure, fiue, sixe, or seuen miles: for so long it will reach. It is nothing els but a double wall of wood to defende them on both sides behinde and before, with a space of three yardes or thereabouts betwixt the two sides: so that they may stande within it, and haue roome ynough to charge and discharge their pieces, and to vse their other weapons. It is closed at both endes, and made with loope holes on either side, to lay out the nose of their piece, or to push foorth any other weapon. It is carried with the Armie whersoeuer it goeth, being taken into pieces, and so layed on cartes sparred together, and drawen by horse that are not seene, by reason that they are couered with their carriage as with a shelfe or penthouse. When it is brought to the place where it is to be vsed (which is deuised & chosen out before by the *walking voiuod*) it is planted so much as the present vse requireth, sometime a mile long, sometimes two, sometimes three, or more: Which is soone done without the helpe of any Carpenter, or instrument: because the timber is so framed to claspe together one piece within an other: as is easily vnderstood by those that know the maner of the *Russe* building.

In

In this Castle standeth their shotte well fenced for aduantage, specially against the *Tartar*, that bringeth no ordinance, nor other weapon into the field with him, saue his swoord, and bow and arrowes. They haue also within it diuers field pieces, which they vse as occasion doth require. Of pieces for the field they carry no great store, when they warre against the *Tartar*: but when they deale with the *Polonian* (of whose forces they make more account) they goe better furnished with al kind of munition, and other necessarie prouisions. It is thought that no Prince of Christendome hath better stoare of munition, then the *Russe* Emperour. And it may partly appeare by the Artillerie house at *Mosko*, where are of all sortes of great ordinance, all brasse pieces, very faire, to an exceeding great number.

The *Russe* souldier is thought to be better at his defence within some castle, or town, then hee is abroad at a set pitched field. Which is euer noted in the practise of his warres, and namely at the siege of *Vobsko*, about eight yeares since: where hee repulsed the *Polonian* king *Stepan Batore*, with his whole armie of 100000. men, and forced him in the ende to giue ouer his siege, with the losse of many of his best Captaines and souldiers. But in a set field the *Russe* is noted

to

to haue euer the worse of the *Polonian*, and *Sweden*.

If any behaue himselfe more valiantly then the rest, or doo any speciall piece of seruice, the Emperour sendeth him a piece of golde, stamped with the Image of Saint George on horsebacke. Which they hang on their sleeues, and set in their caps. And this is accounted the greatest honour they can receiue, for any seruice they doo.

Reward for valure.

Of their Colonies, and mainteyning of their conquests, or purchases by force.

The 18. Chapter.

THE *Russe* Emperours of late yeres haue verie muche enlarged their dominions, and territories. Their first conquest after the Dukedom of *Mosko* (for before that time they were but Dukes of *Volodomer*, as before was sayd) was

was the Citie, and Dukedome of *Nouograd* on the West, and Northwest side: which was no small enlargement of their dominion, & strengthning to them for the winning of the rest. This was done by *Iuan* great grandfather to *Theodore* now Emperour, about the yeare 1480. The same began likewise to encroach vpon the countries of *Lituania*, and *Liuonia*, but the conquest onely intended, & attempted by him vpon some parte of those countries, was pursued and performed by his sonne *Basileus*, who first wan the citie and dukedome of *Plesko*, afterwards the citie & dukedome of *Smolenska*, & many other faire towns, with a large territorie belonging vnto thē, about the yeare 1514. These victories against the *Lettoes* or *Lituanians* in the time of *Alexander* their Duke, he atchiued rather by aduantage of ciuill dissentions, and treasons among themselues, then by any great policie, or force of his owne. But all this was lost againe by his sonne *Iuan Vasilowich*, about eight or nine yeares past, vpon compositiō with the *Polonian* king *Stepan Batore*: whereunto hee was forced by the aduantages which the *Pole* had then of him, by reason of the foile he had giuen him before, and the disquietnes of his owne state at home. Onely the *Russe* Emperour, at this time hath left him on that side his countrie, the cities of

Smolenska,

Smolensko, *Vitobsko*, *Cheringo* and *Bealagorod* in *Lituania*. In *Liuonia*, not a towne, nor one foote of ground.

Lituania. When *Basileus* first conquered those countries, he suffered the natiues to keepe their possesions, and to inhabite all their townes, onely paying him a tribute, vnder the gouernment of his *Russe* Captaines. But by their conspiracies and attempts not long after, he was taught to deale more surely with them. And so comming vpon them the second time, hee killed and carried away with him, three partes of foure, which hee gaue or solde to the *Tartars* that serued him in those warres, and in steede of them placed there his *Russes*, so many as might ouermatch the rest, with certaine garrisons of strength besides. Wherein notwithstanding this ouersight was committed, for that (taking away with him the vpland, or countrie people (that should haue tilled the ground, and might easily haue bene kept in order without any daunger, by other good pollicies) he was driuen afterwards many yeares together, to vittaile the countrie (specially the great townes) out of his owne countrie of *Russia*, the soile lying there in the meane while wast, and vntilled.

Narue. The like fell out at the port of *Narue* in *Liefland*, where his sonne *Iuan Vasilowich* deuised

uised to build a towne, and a castle on the other side the riuer, (called *Iuangorod*) to keepe the towne, and countrie in subiection. The Castle he caused to be so built, and fortified, that it was thought to be inuincible. And when it was finished, for reward to the Architect (that was a *Polonian*) he put out both his eyes, to make him vnable to build the like againe. But hauing left the natiues all within their owne countrie, without abating their number or strength, the towne and castle not long after was betrayed, and surrendred againe to the king of *Sweden*.

On the Southest side, they haue got the kingdomes of *Cazan*, and *Astracan*. These were wonne from the *Tartar*, by the late Emperour *Iuan Vasilowich*, father to the Emperour that now is: the one about 35. the other about 33. yeares agoe. Northward out of the countrie of *Siberia*, he hath layed vnto his realme, a great breadth and length of ground, from *Wichida* to the riuer of *Obba*, about a 1000. miles space: so that hee is bold to write himselfe now, *The great Commaunder of Siberia*.

Permia and *Pechora*.

The countries likewise of *Permia*, and *Pechora*, are a diuers people and language from the *Russe*, ouercome not long since, and that rather by threatning, and shaking of the sword, then by any actuall force: as being a weake

weake and naked people, without meanes to resist.

Meanes of holding his chiefe townes.

That which the *Russe* hath in his present possession, hee keepeth on this sorte. In his foure chiefe border townes of *Vobsko*, *Smolensko*, *Astracan*, and *Cazan*, he hath certeine of his Counsell not of greatest nobilitie, but of greatest trust, which haue more authoritie within their precincts (for the countenauncing and strengthning of their gouernment there) then the other Dukes that are set to gouerne in other places, as was noted before, in the manner of ordering their Prouinces. These hee chaungeth sometime euery yeare, sometime euery second or third yeare, but exceedeth not that time, except vpon very speciall trust, and good liking of the partie, and his seruice; least by enlarging of their time, they might grow into some familiaritie with the enimie (as some haue done) being so farre out of sight.

The townes besides are very strongly fenced with trenches, castels, and store of munition, and haue garrisons within them, to the nũber of two or three thousand a piece. They are stoared with vittaile if any siege should come vpon them, for the space of two or three yeares before hande. The foure Castels of *Smolensko*, *Vobsko*, *Cazan* and *Astracan*, he hath made very strong to beare out any

any ſiege: ſo that it is thought that thoſe townes are impregnable.

As for the countries of *Pechora* and *Permia*, and that part of *Siberia*, which he hath now vnder him, they are kept by as eaſie meanes, as they were firſt got. vz. rather by ſhewing, then by vſing of armes. Firſt, hee hath ſtoared the Countrie with as manie *Ruſſes* as there are natiues, and hath there ſome fewe ſouldiers in garriſon, inough to to keepe them vnder. Secondly, his officers and Magiſtrates there, are of his owne *Ruſſe* people, and hee chaungeth them very often, vz. euery yeare twiſe or thriſe: notwithſtanding there bee no great feare of any innouation. Thirdly, he deuideth them into many ſmall gouernments, like a ſtaffe broke in many ſmall pieces: ſo that they haue no ſtrength beyng ſeuered, which was but litle neyther when they were all in one. Fourthly, hee prouideth that the people of the Countrie haue neither armour, nor monie, beyng taxed and pilled ſo often as hee thinketh good: without any means to ſhake of that yoke, or to relieue themſelues.

Meanes of holding the countries of *Pechora*, *Permia*, and *Siberia*.

In *Siberia* (where he goeth on in purſuing his conqueſt) he hath diuers caſtles and garriſons, to the nũber of ſix thouſand ſouldiers of *Ruſſes*, and *Polonians*, and ſendeth many new ſupplies thither, to plant and to inhabite,

inhabite, as he winneth ground. At this time besides he hath gotten the kings brother of *Siberia*, allured by certeine of his Captaines, to leaue his owne countrie by offers of great intertainement, and pleasanter life with the *Russe* Emperour, then he had in *Siberia*. He was brought in this laste yeare, and is now with the Emperour at *Mosko* well interteyned.

This may be sayd of the *Russe* practize, whersoeuer he ruleth, either by right of inheritance, or by conquest. First, he berieueth the countrie of armour & other means of defence, which he permitteth to none, but to his *Boiarskeis* onely. Secondly, he robbeth them continually of their monie, and commodities, and leaueth them bare with nothing but their bodies, and liues, within certeine yeares compasse. Thirdly, he renteth and deuideth his territories into many small pieces by seuerall gouernments: so that none hath much vnder him to make any strength, though he had other oportunities. Fourthly, he gouerneth his Countries by men of small reputation, & no power of themselues, and straungers in those places where their gouernment lieth. Fiftly, he chaungeth his gouernours once a yeare ordinarily, that there grow no great liking nor intiernesse betwixt the people and them, nor acquaintance

tance with the enemy, if they lie towards the borders. Sixtly, he appointeth in one and the same place aduersarie gouernours, the one to bee as Controller of the other, as the Dukes and Diacks: where (by meanes of their enuies and emulations) there is lesse hurt to bee feared by their agreement, and himselfe is better informed what is done amisse. Seuenthly, he sendeth many times into euery Prouince secrete messengers of speciall trust about him as intelligences, to prie and harken out what is doing, and what is amisse there. And this is ordinary, though it be sodaine, and vnknowen what time they will come.

Of the Tartars, and other borderers to the Countrie of Russia, with whome they haue most to doo in warre, and peace.

The 19. Chapter.

THeir neighbours with whom they haue greatest dealings & intercourse, both in peace & warre, are first the *Tartar*: Secondly the *Polonian* whom the *Russe* calleth *Laches*, noting the first author or founder of the Nation,

The *Polonians* called *Laches* by the *Russe*.

tion, who was called *Laches* or *Leches*, whervnto is added *Po*, which signifieth *People*, & so is made *Polaches*, that is, the *People or posteritie of Laches*: which the *Latines* after their manner of writing call *Polanos*. The third are the *Swedens*. The *Polonians* and *Swedens* are better knowen to these partes of *Europe* then are the *Tartars*, that are farther of from vs (as being of *Asia*) and diuided into many tribes, different both in name, and gouernment one from another. The greatest and mightiest of them is the *Chrim Tartar*, (whom some call the *Great Cham*) that lieth South, and Southeastward from *Russia*, and doth most annoy the Countrie by often inuasions, commonly once euery yeare, sometimes entring very farre within the inland parts. In the yeare 1571. he came as farre as the citie of *Mosko*, with an armie of 200000. men, without any battaile, or resistance at all, for that the *Russe* Emperour (then *Iuan Vasilowich*) leading foorth his armie to encounter with him, marched a wrong way: but as it was thought of very purpose, as not daring to aduenture the fielde, by reason that hee doubted his nobilitie, and chiefe Captaines, of a meaning to betray him to the *Tartar*.

The *Chrim Tartar*.

The citie he tooke not, but fired the Suburbs, which by reason of the buildinges (which

(which is all of wood without any stone, brick, or lime, saue certein out roomes) kindled so quickly, and went on with such rage, as that it cõsumed the greatest part of the citie almost within the space of foure houres, being of 30. miles or more of compasse. Then might you haue seene a lamẽtable spectacle: besides the huge & mighty flame of the citie all on light fire, the people burning in their houses and streates, but most of all of such as laboured to passe out of the gates farthest from the enemie, where meeting together in a nightie throng, and so pressing euery man to preuent another, wedged themselues so fast within the gate, and streates neare vnto it, as that three ranks walked one vpon the others head, the vppermost treading downe those that were lower: so that there perished at that time (as was sayd) by the fire & the presse, the number of 800000. people, or more.

The firing of *Mosko* by the *Chrim Tartar*, in the yeare 1571.

The *Chrim* thus hauing fired the Citie, and fedde his eyes with the sight of it all on a light flame, returned with his armie, and sent to the *Russe* Emperour a knife (as was sayd) to sticke himselfe withall: obbraiding this losse, & his desperate case, as not daring either to meet his enimy in the fielde, nor to trust his friends, or subiects at home. The principall cause of this continual quarell, be-

twixt the *Russe* and the *Chrim*, is for the right of certeine border parts claimed by the *Tartar*, but possessed by the *Russe*. The *Tartar* alleageth that besides *Astracan*, & *Cazan* (that are the ancient possessiō of the East *Tartar*) the whole countrie from his bounds North and Westward, so farre as the citie of *Mosko*, and *Mosko* it selfe, perteineth to his right. Which seemeth to haue bene true by the report of the *Russes* thēselues, that tell of a certeine homage that was done by the *Russe* Emperour euery yeare, to the Great *Chrim* or *Cham*, the *Russe* Emperour standing on foote & feeding the *Chrims* horse, (himselfe sitting on his back) with oates out of his owne cap, in stead of a boule or maunger, & that within the castle of *Mosko*. And this homage (they say) was done til the time of *Basileus* grandfather to this man. Who surprising the *Chrim* Emperor by a stratagem, done by one of his Nobilitie (called *Iuan Demetrowich Belschey*) was content with this raunsome, vz: with the chaunging of this homage into a tribute of furres: which afterwards also was denied to be paied by this Emperours father.

Homage done by the *Russe* to the *Chrim Tartar*.

Hertupon they continue the quarrell, the *Russe* defending his countrie, and that which he hath wonne, the *Chrim Tartar* inuading him once or twise euery yeare, sometime about Whitsontide, but oftener in Har-

uest, What time if the great *Cham* or *Chrim* come in his owne person, he bringeth with him a great armie of 100000. or 200000. men. Otherwise they make shorte, and sudden roads into the countrie with lesser numbers, running about the list of the border as wild geese flie, inuading and retiring where they see aduantage.

Their common practise (being very populous) is to make diuers armies, & so drawing the *Russe* to one, or two places of the frontiers, to inuade at some other place, that is left without defence. Their manner of fight, or ordering of their forces, is much after the *Russe* manner (spoken of before) saue that they are all horsemen, and carrie nothing els but a bow, a sheafe of arrowes, and a falcon sword after the *Turkish* fashion. They are very expert horsmē, & vse to shoot as readily backward, as forward. Some wil haue a horsmans staffe like to a bore speare, besides their other weapons. The cōmon souldier hath no other armour then his ordinary apparel, vz: a blacke sheeps skin with the wooll side outward in the day time, & inward in the night time, with a cap of the same. But their *Morseys* or Noblemen imitate the *Turke* both in apparel, & armour. When they are to passe ouer a riuer with their armie, they tie three or foure horses together, & taking long poles

The manner of the *Tartars* fight, and armour.

or pieces of wood, bind them fast to the tails of their horse: so sitting on the poles they driue their horse ouer. At handie strokes (when they come to ioyne battaile) they are accounted farre better men then the *Russe* people, fearse by nature, but more hardie & blouddy by continuall practise of warre: as men knowing no artes of peace, nor any ciuill practise.

The subtiltie of the *Tartar*.

Yet their subtiltie is more then may seeme to agree with their barbarous condition. By reason they are practised to inuade continually, and to robbe their neighbours that border about them, they are very pregnant, and ready witted to deuise stratageams vpō the suddaine for their better aduantage. As in their warre against *Beula* the fourth king of *Hungarie*, whome they inuaded with 500000. men, & obteined against him a great victorie. Where among other, hauing slaine his Chauncellor, called *Nicholas Schiniek*, they founde about him the Kings priuie seale. Whereupon they deuised presently to counterfait letters in the Kings name, to the cities and townes next about the place, where the field was fought; with charge that in no case they should conuey themselues, and their goods out of their dwellings, where they might abide safely without all feare of daunger, and not

leaue the coūtrie desolate to the possession of so vile & barbarous an enimie, as was the *Tartar* nation, terming themselues in all reprochfull manner. For notwithstanding he had lost his carriages, with some fewe straglers that had marched disorderly, yet hee doubted not but to recouer that losse, with the accesse of a notable victorie, if the sauage *Tartar* durst abide him in the fielde. To this purpose hauing written their letters in the *Polish* character, by certaine young men whom they tooke in the field, & signed them with the Kings seale, they dispatched them foorth to all the quarters of *Hungarie*, that lay neare about the place. Whereupon the *Ungarians*, that were now flying away with their goods, wiues, & children, vpō the rumour of the Kings ouerthrow, taking comfort of these counterfait letters, stayed at home. And so were made a pray, being surprised on the suddaine by this huge number of these *Tartars*, that had cōpassed them about before they were aware.

When they besiege a towne or fort, they offer much parle, and sende many flattering messages to perswade a surrendry; promising all things that the inhabitants will require: but beyng once possessed of the place, they vse all manner of hostilitie, and crueltie. This they doo vppon a rule they

haue, vz: that Iustice is to be practised but towardes their owne. They encounter not lightly, but they haue some ambush, whereunto (hauing once shewed themselues, and made some short cõflict, they retire as repulsed for feare, and so draw the enimie into it if they can. But the *Russe* being wel acquainted with their practise, is more warie of them. When they come a rouing with some small number, they set on horseback counterfait shapes of men, that their number may seeme greater.

When they make any onset, their manner is to make a great shoote, crying all out together *Olla Billa, Olla Billa, God helpe vs, God helpe vs.* They contemne death so much, as that they chuse rather to die, then to yeeld to their enimie, and are seene when they are slaine to bite the very weapon, when they are past striking, or helping of themselues. Wherein appeareth how different the *Tartar* is in his desperate courage from the *Russe*, and *Turke*. For the *Russe* Souldier if he begin once to retire putteth all his safety in his speedie flight. And if once he be taken by his enemie, he neyther defendeth himselfe, nor intreateth for his life, as reckoning straight to die. The *Turke* commonly when he is past hope of escaping, falleth to intreatie, and casteth awaie his weapon,

offereth

offereth both his handes, and holdeth them vp, as it were to be tyed: hoping to saue his life, by offering himselfe bondslaue.

The chiefe bootie the *Tartars* seeke for in all their warres, is to get store of captiues, specially yong boyes, and girls, whom they sell to the *Turkes*, or other their neighbors. To this purpose they take with them great baskets made like bakers panniers to carrie them tenderly, and if any of them happen to tyer, or to be sicke on the way, they dash him against the ground, or some tree, and so leaue him dead: The souldiers are not troubled with keeping the captiues, and the other bootie, for hindering the execution of their warres, but they haue certein bands that intend nothing els, appointed of purpose to receiue, and keepe the captiues and the other praye.

The *Russe* borders (being vsed to their inuasions lightly euery yeere in the sommer) keepe fewe other cattel on the border parts, saue swine onely, which the *Tartar* will not touch, nor driue away with him: for that he is of the *Turkish* religion, and will eate no swines flesh. Of Christ our Sauiour they confesse asmuch as doeth the *Turke* in his Alkaron, viz. that hee came of the Angell *Gabriel*, and the Virgin *Marie*, that hee was a great Prophet, and shalbe the Iudge of the world

The *Tartar* religion.

at

at the laſt day. In other matters likewiſe, they are much ordered after the manner and direction of the *Turke*: hauing felt the *Turkiſh* forces when hee wonne from them *Azou*, & *Caffa*, with ſome other townes about the *Euxine*, or *Blacke ſea*, that were before tributaries to the *Chrim Tartar*. So that now the Emperour of the *Chrims* for the moſt part is choſen ſome one of the Nobilitie whom the *Turke* doeth commend: whereby it is brought nowe to that paſſe, that the *Chrim Tartar* giueth to the *Turke* the tenth part of the ſpoyle, which hee getteth in his warres againſt the Chriſtians.

Herein they differ from the *Turkiſh* religion, for that they haue certeine idole puppets made of ſilke, or like ſtuffe, of the faſhion of a man, which they faſten to the doore of their walking houſes, to be as *Ianuſſes* or keepers of their houſe. And theſe idols are made not by all, but by certeine religious women, which they haue among them for that, & like vſes. They haue beſides the image of their King or great *Cham*, of an huge bignes which they erect at euery ſtage: when the army marcheth: & this euery one muſt bend and bowe vnto as hee paſſeth by it, bee he *Tartar*, or ſtranger. They are much giuen to witchcraft, & ominous coniectures, vpon euery accident which they heare, or ſee.

In making of mariages they haue no regard of alliance or conſanguinitie. Onely with his mother, ſiſter, and daughter a man may not marrie, and though hee take the woman into his houſe, and accompany with her, yet hee accounteth her not for his wife, till he haue a childe by her. Then he beginneth to take a dowrie of her friendes of horſe, ſheepe, kyne, &c. If ſhe be barren after a certeine time, he turneth her home againe.

Vnder the Emperour they haue certeine Dukes, whome they call *Morſeis* or *Dinoy-morſeis*: that rule ouer a certeine number of 10000. 20000 or 40000. a piece, which they call *hoords*. When the Emperour hath any vſe of them to ſerue in his warres, they are bound to come, & to bring with them their ſouldiers to a certeine nomber, euery man with his two horſe at the leaſt, the one to ride on, the other to kill, when it commeth to his turne to haue his his horſe eate. For their chiefe vittaile is horſe fleſh, which they eate without bread, or any other thing with it. So that if a *Tartar* be taken by a *Ruſſe*, he ſhall be ſure lightly to finde a horſe legge, or ſome other part of him at his ſaddle bow.

The *Tartar* Nobilitie.

The *Tartar* dyet.

This laſt yeere when I was at the *Mosko*, came in one *Kiriach Morſey*, nephewe to the Emperour of the *Chrims* that now is (whoſe father was Emperour before) accompanied with

with 300. *Tartars*, and his two wiues, whereof one was his brothers widdow. Where being intertained in very good sort after the *Russe* manner, hee had sent vnto his lodging for his welcome, to bee made ready for his supper and his companies, two very large and fatte horses, ready flawed in a sledde. They preferre it before other flesh, because the meate is stronger (as they say) then beefe, mutton, and such like. And yet (which is marueile) though they serue all as horsemen in the warres, and eate all of horse flesh, there are brought yeerely to the *Mosko* to be exchanged for other cõmodities 30. or 40. thousand *Tartar* horse, which they call *Cones*. They keepe also great heards of kine, and flockes of blacke sheepe, rather for the skins and milke (which they carry with them in great bottels) then for the vse of the flesh, though sometimes they eate of it. Some vse they haue of ryse, figs, and other fruites. They drinke milke or warme blood, and for the most part carde them both together. They vse sometimes as they traueile by the way, to let their horse blood in a vain, and to drinke it warme, as it commeth from his body.

The *Tartars* dwelling.

Townes they plant none, nor other standing buildings, but haue walking houses which the Latines call *Veij*, built vpon wheeles

wheeles like a ſhepheards cottage. Theſe they drawe with them whitherſoeur they goe, driuing their cattaile with them. And when they come to their ſtage, or ſtanding place, they plant their cart houſes very orderly in a ranke: and ſo make the forme of ſtreetes, and of a large towne. And this is the manner of the Emperour himſelfe, who hath no other ſeat of his Empire but an *Agora*, or towne of wood, that moueth with him whitherſoeuer hee goeth. As for the fixed and ſtanding building vſed in other countreys, they ſay they are vnwholſome, and vnpleaſant.

They beginne to mooue their houſes and cattaile in the ſpring time from the South part of their Countrey towards the North parts. And ſo driuing on til they haue graſed all vp to the fartheſt part Northwarde, they returne backe againe towardes their South countrey (where they continue all the winter) by ten or twelue miles a ſtage: in the meane while the graſſe being ſprung vp againe, to ſerue for their cattaile as they returne. From the border of the *Shalcan* towards the *Caſpian* ſea, to the *Ruſſe* frontiers, they haue a goodly Countrey, ſpecially on the South and Southeaſt partes, but loſt for lacke of tillage.

Of money they haue no vſe at all, and therefore

therefore preferre braſſe and ſteele before other mettals, ſpecially bullate, which they vſe for ſwords, kniues, and other neceſſaries. As for golde and ſiluer they neglect it of very purpoſe, (as they doe all tillage of their ground) to be more free for their wandring kinde of life, and to keepe their Countrey leſſe ſubiect to inuaſiós. Which giueth them great aduantage againſt all their neighbors, euer inuading, & neuer being inuaded. Such as haue taken vpon them to inuade their Countrey (as of olde time *Cyrus* and *Darius Hyſtaſpis*, on the Eaſt and Southeaſt ſide) haue done it with very ill ſucceſſe: as we find in the ſtories written of thoſe times. For their manner is when any will inuade them, to allure and drawe them on by flying and reculing (as if they were afraide) till they haue drawen them ſome good way within their countrey. Then when they beginne to want vittaile and other neceſſaries (as needs they muſt where nothing is to bee had) to ſtoppe vp the paſſages, and incloſe them with multitudes. By which ſtratagem (as we reade in *Laonicus Chalcacondylas* in his *Turkiſh* ſtorie) they had welnigh ſurpriſed the great aud huge armie of *Tamerlan*, but that hee retyred with all ſpeede hee coulde, towardes the riuer *Tanais*, or *Don*, not without great loſſe of his men, and carriages.

In

In the ſtorie of *Pachymerius* the *Greeke* (which he wrote of the Emperours of *Conſtantinople* from the beginning of the reigne of *Michael Palæologus* to the time of *Andronicus* the elder) I remember hee telleth to the ſame pourpoſe of one *Nogas* a *Tartarian* captaine vnder *Cazan* the Emperour of the Eaſt *Tartars* (of whome the Citie and kingdome of *Cazan* may ſeeme to haue taken the denomination) who refuſed a preſent of Pearle and other iewels ſent vnto him from *Michael Palæologus*: asking withall, for what vſe they ſerued, and whither they were good to keepe away ſickneſſe, death, or other misfortunes of this life, or no. So that it ſeemeth they haue, euer or long time bene of that minde to value things no further, then by the vſe, and neceſsitie for which they ſerue.

For perſon and complexion they haue broad and flatte viſages, of a tanned colour into yellowe and blacke, fearſe and cruell lookes, thin haired vpon the vpper lippe, and pitte of the chinne, light and nimble bodied, with ſhort legges, as if they were made naturally for horſemen: whereto they practiſe themſelues from their childehood, ſeldome going afoote about any buſineſſe. Their ſpeach is very ſuddaine and loude, ſpeaking as it were out of a deepe hollowe

throate. When they sing you woulde thinke a kowe lowed, or some great bandogge howled. Their greatest exercise is shooting, wherein they traine vp their children from their very infancie, not suffering them to eate, til they haue shot neere the marke within a certein scãtling. They are the very same that sometimes were called *Scythæ Nomades*, or the *Scythian Shepheards*, by the *Greeks* and *Latines*. Some thinke that the *Turkes* tooke their beginning from the nation of the *Chrim Tartars*. Of which opinion is *Laonicus Chalcocondylas* the *Greeke* Historiographer, in his first booke of his *Turkish* storie. Wherein hee followeth diuers very probable coniectures: The first taken from the very name it selfe, for that the worde *Turke* signifieth a shepheard, or one that foloweth a vagrant and wilde kinde of life. By which name these *Scythian Tartars* haue euer bene noted, being called by the *Greekes* νομάδες, or the *Scythian* shepheards. His second reason, because the *Turkes* (in his time) that dwelt in *Asia the lesse*, to wit, in *Lydia*, *Caria*, *Phrygia*, and *Cappadocia*, spake the very same language that these *Tartars* did, that dwelt betwixt the riuer *Tanais* or *Don*, and the countrey of *Sarmatia*, which (as is well knowen) are these *Tartars* called *Chrims*. At this time also the whole nation

of

of the *Turkes* differ not much in their common ſpeach from the *Tartar* lāguage. Thirdly becauſe the *Turke* and the *Chrim Tartar* agree ſo well together, aſwell in religion, as in matter of traffique neuer inuading, or iniurying one another: ſaue that the *Turke* (ſince *Laonicus* his time) hath encroached vpon ſome Townes vpon the *Euxin* ſea, that before perteined to the *Chrim Tartar*. Fourthly, becauſe *Ortogules* ſonne to *Oguzalpes*, & (father to *Otoman* the firſt of name of the *Turkiſh* nation) made his firſt roads out of thoſe partes of *Aſia*, vpon the next borderers, till he came towardes the countreys about the hill *Taurus*, where hee ouercame the *Greeks* that inhabited there: and ſo enlarged the name and territorie of the *Turkiſh* nation, til he came to *Euboa* and *Attica*, and other partes of *Greece*. This is the opinion of *Laonicus*, who liued among the *Turks* in the time of *Amurat* the ſixt *Turkiſh* Emperour, about the yeere 1400. when the memorie of their originall was more freſh: and therefore the likelier hee was to hit the trueth.

There are diuers other *Tartars* that border *vpon Ruſsia*, as the *Nagaies*, the *Cheremiſsens*, the *Mordwites*, the *Chircaſſes*, and the *Shalcans*, which all differ in name more then in regiment, or other condition, from

The *Nagay Tartar* the cruellest.

The *Circasse* the ciuilest *Tartar*.

the *Chrim Tartar* except the *Circasses* that border Southwest, towardes *Lituania*, and are farre more ciuil then the rest of the *Tartars*, of a comely person, and of a stately behauiour, as applying themselues to the fashion of the *Polonian*. Some of them haue subiected themselues to the kings of *Poland*, & professe Christianitie. The *Nagay* lyeth Eastwarde, and is reckoned for the best man of warre among all the *Tartars*, but verie sauage, and cruell aboue all the rest. The *Cheremisin Tartar*, that lieth betwixt the *Russe* & the *Nagay*, are of two sorts, the *Lugauoy* (that is of the valley) and the *Nagornay*, or of the hillie countrey. These haue much troubled the Emperours of *Russia*. And therfore they are content now to buy peace of thē, vnder pretence of giuing a yeerely pension of *Russe* commodities, to their *Morseis*, or *Diuoymorseis*, that are chiefe of their tribes. For which also they are boūd to serue thē in their wars, vnder certeine conditions. They are saide to be iust & true in their dealings: and for that cause they hate the *Russe* people, whom they account to be double, & false in all their dealing. And therfore the common sort are very vnwilling to keep agreement with them, but that they are kept in by their *Morseis*, or Dukes for their pensions sake.

The *Cheremisen Tartar*.

The most rude & barbarous is coūted the

Morduite

Mordwit Tartar, that hath many ſelffaſhiõs, & ſtrange kinds of behauiour, differing frõ the reſt. For his religiõ, thogh he acknowlege one god, yet his maner is to worſhip for god, that liuing thing, that he firſt meeteth in the morning & to ſweare by it al that whole day whether it be horſe, dogge, catte, or whatſoeuer els it be. When his friend dieth, he killeth his beſt horſe, and hauing flayed off the skin, he carrieth it on high vpon a long pole, before the corpes to the place of buriall. This hee doeth (as the *Ruſſe* ſayeth) that his friend may haue a good horſe to carie him to heauen: but it is likelier to declare his loue towardes his dead friende, in that hee will haue to die with him the beſtthing that hee hath.

The *Mordwite Tartar* the moſt barbarous of the reſt.

Next to the kingdome of *Aſtracan*, that is the fartheſt part Southeaſtward of the *Ruſſe* dominion, lyeth the *Shalcan*, and the countrey of *Midia*: whither the *Ruſſe* marchants trade for raw ſilks, ſyndon, ſaphion, skins, and other commodities. The chiefe townes of *Media* where the *Ruſſe* tradeth, are, *Derbent* (built by *Alexander* the great, as the inhabitauntes ſaye) and *Zamachie* where the ſtaple is kept for rawe ſilkes. Their manner is in the Spring time to reuiue the ſilke-wormes (that lye dead all the Winter) by laying them in the warme

ſunne, and (to haſten their quickening that they may ſooner goe to worke) to put them into bags, and ſo to hang them vnder their childrens armes. As for the worme called *Chriniſin* (as we call it *chrymſon*) that maketh coloured ſilke, it is bred not in *Media*, but in *Aſsyria*. This trade to *Derbent* and *Samachie* for rawe ſilkes, and other commodities, of that countrey, as alſo into *Perſia*, and *Bougharia*, downe the riuer *Volgha*, and through the *Caſpian* ſea, is permiteed aſwell to the Engliſh, as to the *Ruſſe* marchants, by the Emperours laſt Graunt at my being there. Which hee accounteth for a very ſpeciall fauour, and might prooue in deede very beneficiall to our Engliſh marchants, if the trade were wel, and orderly vſed.

The whole nation of the *Tartars* are vtterly voyde of all learning, and without written Lawe. Yet certeine rules they haue which they holde by tradition, common to all the *Hoords* for the practiſe of their life. Which are of this ſort. *Firſt*, To *obey their Emperour and other Magiſtrates, whatſoeuer they commaunde about the publique ſeruice.* 2. *Except for the publique behoofe, euery man to be free and out of controlement.* 3. *No priuate man to poſſeſſe any lands, but the whole countrey to be as a common.* 4. To *neglect all daintineſſe and varietie of meates, and to content*

them-

themselues with that which commeth next to hand, for more hardnesse, and readinesse in the executing of their affaires. 5. To weare any base attire, and to patch their clothes, whether there bee anie neede or not: that When there is neede, it bee no shame to weare a patcht coate. 6 To take, or steale from anie stranger whatsoeuer they can gette, as beeyng enemies to all men, saue to such as will subiect themselues to them. 7. Towardes their owne hoorde and nation to be true in word, and deede. 8. To suffer no stranger to come within the Realme, If any doe, the same to bee bondslaue to him that first taketh him, except such marchants and other as haue the Tartar Bull, or passport about them.

Of the Permians, Samoites, and Lappes.

The 20. Chapter.

THe *Permians* & *Samoits* that lye frō *Russia*, north & Northeast, are thought likewise to haue takē their beginning from the *Tartar* kind. And it may partly be gessed by the fashion of their countenance, as hauing all broade, & flat faces, as the *Tartars* haue, except the *Chirchasses*. The *Permians* are accounted for a very ancient people. They are now subiect to the *Russe*. They liue by hunting, and trading with their furres, as doth also the *Samoyt*, that dwelleth more towardes the North sea. The *Samoyt* hath his name (as the *Russe* saith) of eating himselfe: as if in times past, they liued as the Cannibals, eating one another. Which they make more probable, because at this time they eat all kind of raw flesh, whatsoeuer it bee, euen the very carion that lieth in the ditch. But

The *Permans.*

The *Samoites.*

as

as the *Samoits* themselues wil say, they were called *Samoie*, that is of themselues, as though they were *Indigena*, or people bredde vpon that very soyle, that neuer changed their seat from one place to another, as most nations haue done. They are subiect at this time to the Emperour of *Russia*.

I talked with certeine of them, and finde that they acknowledge one God: but represent him by such things as they haue most vse and good by. And therfore they worship the Sun, the Ollen, the Losh, and such like. As for the storie of *Slata Baba*, or the *Golden hagge*, (which I haue read in some mappes, and descriptions of these countries, to bee an idole after the forme of an olde woman) that being demaunded by the Priest, giueth them certeyne Oracles, concerning the successe, and euent of thinges, I haue founde it to bee but a verye fable. Onelie in the Prouince of *Obdoria* vpon the Sea side, neare to the mouth of the great riuer *Obba*, there is a rocke, which naturally (beeing somewhat helped by imagination) may seeme to beare the shape of a ragged woman, with a child in her armes (as the rock by the North cape the shape of a Frier) where the *Obdorian Samoites* vse much to resort, by reason of the commoditie of the place for fishing: and there sometime (as their man-

The *Samoites* religion.

Slata Baba or the golden Hag.

ner is) conceiue, and practise their sorceries, and ominous coniecturings about the good, or bad speed of their iourneies, fishings, huntings, and such like,

The *Samoits* habite and behauiour.

They are clad in Seale skins, with the hearie side outwards downe as low as the knees, with their breeches and netherstocks of the same, both men and women. They are all blacke haired, naturally beardlesse. And therefore the men are hardly discerned from the women by their looks: saue that the women weare a lock of haire down along both their eares. They liue in a maner a wilde and a sauage life, rouing stil from one place of the countrey to another, without anie propertie of house or land more to one then to another. Their leader or directer in euery companie, is their *Papa* or Priest.

The *Lappes.*

On the North side of *Russia* next to *Coreelia*, lieth the countrey of *Lappia*, which reacheth in length from the farthest poynt Northward, (towardes the Northcape) to the farthest part Southeast (which the *Russe* calleth *Sweetnesse* or Holie nose, the Englishmen *Capegrace*) about 345. verst or miles. Fró *Sweetnesse* to *Candelox* by the way of *Uetsega* (which measureth the breadth of that countrey) is 90. miles or there abouts. The whole countrey in a manner is eyther lakes, or mountaines, which towardes the Sea side

are

are called *Tondro*, becauſe they are all of hard and craggy rocke, but the inland partes are well furniſhed with woods, that growe on the hilles ſides, the lakes lying betweene. Their diet is very bare & ſimple. Bread they haue none, but feed onely vpon fiſh & fowle. They are ſubiect to the Emperour of *Ruſſia*, and the two Kings of *Sweden*, and *Denmark*: which all exact tribute and cuſtome of them (as was ſaid before) but the Emperour of *Ruſſia* beareth the greateſt hand ouer them, and exact of them farre more then the reſt. The opinion is that they were firſt termed *Lappes* of their briefe and ſhort ſpeach. The *Ruſſe* deuideth the whole natiõ of the *Lappes* into two ſorts. The one they call *Nowremanſkoy Lapary*, that is, the *Norwegian Lappes*: becauſe they be of the *Daniſh* religion. For the *Danes* and *Norwegians* they account for one people. The other that haue no religion at all, but liue as brute and Heatheniſh people, without God in the world, they call *Dikoy Lopary*, or the wild *Lappes*.

The whole nation is vtterly vnlearned, hauing not ſo much as the vſe of any Alphabet, or letter among them. For practiſe of witchcraft and ſorcery, they paſſe all nations in the world. Though for the enchaunting of ſhippes that ſaile along their coaſt (as I haue heard it reported) and their giuing of winds

good

good to their friends, and contrary to other, whom they meane to hurt by tying of certein knots ypon a rope (somewhat like to the tale of *Æolus* his windbag) is a very fable, deuised (as may seeme) by themselues, to terrifie sailers for comming neare their coast. Their weapons are the long bow, and handgunne, wherein they excell, aswell for quicknes to charge and discharge, as for nearnesse at the marke, by reason of their cõtinuall practise (wherto they are forced) of shooting at wild fowle. Their manner is in Sommer time to come downe in great companies to the sea side, to *Wardhuyse*, *Cola*, *Kegor*, and the bay of *Vedagoba*, & there to fish for Codd, Salmon, & But-fish, which they sell to the *Russes*, *Danes*, & *Norwegians*, and now of late to the English mẽ that trade thither with cloth, which they exchaunge with the *Lappes* and *Carelians* for their fish, oile, and furres, whereof also they haue some store. They hold their mart at *Cola* on S. *Peters* day: what time the Captain of *Wardhuyse* (that is resiant there for the king of *Denmarke*) must be present, or at least send his deputie to set prices vpon their stockfish, traine oile, furres, and other commodities: as also the *Russe* Emperours customer, or tribute taker, to receiue his custome, which is euer payed before any thing can be bought, or sold. When their fishing is done, their mã-

ner

ner is to drawe their carbasses, or boates on shoare, & there to leaue them with the keele turned vpwardes, till the next spring tide. Their trauaile too & fro is vpon sleds, drawen by the Olen deer: which they vse to turne a grasing all the Sommer time, in an iland called *Kilden* (of a very good soile compared with other partes of that countrie) and towards the winter time, when the snow beginneth to fall, they fetch them home again, for the vse of their sledde.

Of their Ecclesiastical state, with their Church offices.

The 21. Chapter.

Oncerning the gouernement of their Churche, it is framed altogether after the māner of the Greeks: as being a part of that Church, and neuer acknowledging the iurisdiction of the Latine Church, vsurped by the Pope. That I may keepe a better measure in descri-

deſcribing their ceremonies, thē they in the vſing them (wherein they are infinite) I will note briefly: Firſt, what Eccleſiaſticall degrees, or offices they haue with the iuriſdiction, and practiſe of them. Secondly, what doctrine they holde in matter of religion. Thirdly, what leiturgie, or forme of ſeruice they vſe in their Churches, with the manner of their adminiſtring the Sacramēts. Fourthly, what other ſtraunge ceremonies, and ſuperſtitious deuotions are vſed among them.

The church officers.

Their offices, or degrees of Churchmen, are as many in number, and the ſame in a manner both in name and degree, that were in the Weſterne churches. Firſt they haue their *Patriarch*, then their *Metropolites*, their *Archbiſhops*, their *Vladikey* or *Biſhops*, their *Protopapes* or *Archprieſts*, their *Papes* or *Prieſts*, their *Deacons*, *Friers*, *Monkes*, *Nunnes*, and *Eremites*.

The Patriarch.

Their *Patriarch*, or chiefe directer in matter of religion vntill this laſt yeare, was of the citie of *Conſtantinople* (whom they called the *Patriarch* of *Sio*) becauſe being driuen by the *Turke* out of *Conſtantinople* (the ſeate of his Empire) he remoued to the Ile *Sio*, ſometimes called *Chio*, and there placed his Patriarchiall ſea. So that the Emperours, and clergie of *Ruſſia*, were wont yearely to ſend gifts thither, and to acknowledge a ſpirituall kind of homage, and ſubiection due to him,

and

and to that Church. Which custome they haue held (as it seemeth) euer since they professed the Christian religió. Which how long it hath bene I could not well learne, for that they haue no storie, or monument of antiquitie (that I could heare of) to shewe what hath bene done in times past within their countrie, concerning either Church, or common wealth matters. Onely I heare a report among them, that about three hundred yeares since, there was a marriage betwixt the Emperour of *Constantinople*, & the kings daughter of that countrie: who at the first denied to ioyne his daughter in marriage with the *Greeke* Emperour, because he was of the Christian religion. Which agreeth well with that I finde in the storie of *Laonicus Chalcacondylas* concerning Turkish affaires in his fourth booke: where hee speaketh of such a marriage betwixt *Iohn* the Greeke Emperour, and the Kings daughter of *Sarmatia*. And this argueth out of their owne report, that at that time they had not receyued the Christian religion: as also that they were conuerted to the faith, and withall peruerted at the very same time, receyuing the doctrine of the gospell, corrupted with superstitions euen at the first when they tooke it from the *Greeke* Churh, which it selfe then was degenerate, and corrupted with many

super-

ſuperſtitions, and fowle errours, both in doctrine and diſcipline: as may appeare by the ſtory of *Nicephorus Gregoras*, in his 8. and 9. bookes. But as touching the time of their conuerſion to the chriſtiã faith, I ſuppoſe rather that it is miſtaken by the *Ruſſe*, for that which I find in the *Polonian* ſtorie, the ſecõd booke the third chapter: where is ſaid that about the yeare 990. *Vlodomirus* Duke of *Ruſſia*, married one *Anne* ſiſter to *Baſilius*, and *Conſtantinus* brothers, & Emperours of *Conſtantinople*. Wherupon the *Ruſſe* receiued the faith & profeſsion of Chriſt. Which though it be ſomewhat more auncient then the time noted before out of the *Ruſſe* report, yet it falleth out al to one reckoning, touching this point, vz: in what truth and ſinceritie of doctrine the *Ruſſe* receiued the firſt ſtampe of religion: for aſmuch as the *Greeke* church at that time alſo was many waies infected with errour, and ſuperſtition.

The tranſlation of the Patriarchicall ſea from *Conſtantinople* or *Sio*, to *Moſko*.

At my being there, the yere 1588 came vnto the *Moſko* the *Patriarch* of *Conſtãtinople*, or *Sio*) called *Hieronomo* being baniſhed (as ſome ſaid) by the *Turke*, as ſome other reported by the *Greeke* clergie depriued. The Emp. being giueu altogether to ſuperſtitious deuotions, gaue him great intertainment. Before his cõming to *Moſko*, he had bene in *Italy* with the Pope, as was reported ther by ſome of his cõpany.

pany. His arrād was to cōſult with the Emp. concerning theſe points. Firſt about a league to paſſe betwixt him & the king of *Spaine*, as the meeteſt Prince to ioyne with him in oppoſition againſt the *Turke*. To which purpoſe alſo Ambaſſages had paſſed betwixt the *Ruſſe* & the *Perſian*. Likewiſe from the *Georgians* to the Emperour of *Ruſſia*, to ioyne league together, for the inuading of the *Turke* on all ſides of his dominion: taking the aduantage of the ſimple qualitie of the *Turke* that now is. This treatie was helped forward by the Emperours Ambaſſadour of Almaine, ſent at the ſame time to ſolicite an inuaſion vpon the parts of *Polonia*, that lie towards *Ruſland*, and to borrow mony of the *Ruſſe* Emperour, to purſue the warre for his brother *Maximilian*, againſt the *Swedens* ſon now king of *Poland*. But this conſultation concerning a league betwixt the *Ruſſe* & the *Spaniard*, (which was in ſome forwardnes at my comming to *Mosko*, and already one appointed for Ambaſſage into *Spaine*) was marred by means of the ouerthrow giuen to the *Spaniſh* king by her Maieſtie, the Queene of England, this laſt yeare. Which made the *Ruſſe* Emperour and his Counſell, to giue a ſadder countenance to the Engliſh Ambaſſadour at that time: for that they were diſappointed of ſo good a policie, as was this con-

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iunction supposed to bee betwixt them and the *Spanish*.

His second purpose (whereto the first serued as an introduction) was in reuenge of the Turke and the Greeke cleargie, that had thrust him from his seat, to treate with them about the reducing of the *Russe* church vnder the Pope of Rome. Wherein it may seeme that comming lately from Rome, he was set on by the Pope, who hath attempted the same many times before, though all in vaine: and namely in the time of the late Emperour *Iuan Vasilowich*, by one *Anthony* his Legate. But thought this belike a farre better meane to obteine his purpose by treatie and mediation of their owne Patriarch. But this not succeeding, the Patriarch fell to a third point of treatie, concerning the resignation of his Patriarchship, & translation of the Sea from *Constantinople*, or *Sio*, to the citie of *Mosko*. Which was so well liked, and intertained by the Emperour (as a matter of high religion, & pollicie) that no other treatie (specially of forrein Ambassages) could be heard, or regarded, till that matter was concluded.

The reason wherewith the Patriarch perswaded the translating of his Sea to the citie of *Mosko*, were these in effect. First, for that the Sea of the Patriarch was vnder the *Turk*,

that

that is enemie to the faith. And therefore to bee remoued into some other countrie of Christian profession. Secondly, because the *Russe* church was the only naturall daughter of the Greeke at this time, and holdeth the same doctrine & ceremonies with it the rest being all subiect to the Turke, and fallen away from the right profession. Wherein the subtill Greeke to make the better market of his broken ware, aduanced the honour that would growe to the Emperour, and his countrie: to haue the Patriarches seat, translated into the chief citie, and seat of his Empire. As for the right of translating the sea, and appointing his successour, hee made no doubt of it, but that it perteyned wholy to himselfe.

The Patriarchship of *Constantinople* translated to *Mosko*.

So the Emperour, & his Counsell, with the principall of his cleargie being assembled at the *Mosko*, it was determined that the *Metropolite* of *Mosko*, should become Patriarch of the whole Greecke Church, and haue the same full authoritie, & iurisdiction that pertained before to the Patriarch of *Constantinople*, or *Sta*. And that it might bee done with more order, & solemnitie, the 25. of *Ianuary*, 1588. the Greeke Patriarch accompanied with the *Russe* Cleargie, went to the great Church of *Precheste*, or our Ladie, within the Emperours castle (hauing first wandred thorough

the whole citie in manner of a procession, and blessing the people with his two fingers) where hee made an Oration, and deliuered his resignation in an instrument of writing, and so laied downe his Patriarchicall staffe. Which was presently receiued by the Metropolite of *Mosko*, and diuers other ceremonies vsed about the inauguration of this new Patriarch.

The day was holden very solemne by the people of the citie, who were cõmaunded to forbeare their workes, and to attend this solemnitie. The great Patriarch that day was honoured with rich presents sent him from the Emperour and Empresse, of plate, cloth of gold, furres, &c. carried with great pompe thorough the streats of *Mosko* and at his departing receiued many giftes more, both from the Emperour, Nobilitie, and Cleargie. Thus the Patriarchship of *Constantinople*, or *Sio*, (which hath continued since the Counsell of *Nice*) is now translated to *Mosko*, or they made beleeue that they haue a Patriarch with the same right and authoritie that the other had. Wherin the subtil *Greeke* hath made good aduantage of their superstition, and is now gone away with a rich bootie into *Poland*, whither their Patriarchship be currant or not.

The matter is not vnlike to make some

schisme betwixt the *Greeke* & *Russe* Church, if the *Russe* holde this Patriarchship that he hath so well payed for; and the Greekes elect an other withall, as likely they will, whither this man were banished by the Turke, or depriued by order of his owne Cleargie. Which might happen to giue aduantage to the Pope, & to bring ouer the *Russe* Church to the sea of Rome (to which end peraduenture he deuised this stratageam, and cast in this matter of schisme among them) but that the Emperours of *Russia* know well enough, by the exáple of other christian Princes, what inconuenience would grow to their state & coũtrie, by subiecting themselues to the Romish sea. To which ende the late Emperour *Iuan Vasilowich* was very inquisitiue of the Popes authority ouer the Princes of christendome, & sent one of very purpose to Rome, to behold the order, & behauior of his court.

The Patriarches iurisdiction.

With this Patriarch *Hieronimo* was driuen out at the same time by the great Turke, one *Demetrio* Archbishop of *Larissa*, who is now in England, & pretendeth the same cause of their banishment by the Turke (to wit) their not admitting of the Popes new Kalender, for the alteration of the yeare. Which how vnlikely it is, may appeare by these circumstances. First, because there is no such affection, nor friendlie respect betwixt the

The Metropolites.

Pope & the Turke as that he should banish a subiect for not obeying the Popes ordinãce, specially in a matter of some sequele for the alteration of times within his owne countries. Secondly, for that he maketh no such scruple in deducting of times, and keeping of a iust and precise account from the incarnatiõ of Christ: whom he doth not acknowledge otherwise then I noted before. Thirdly, for that the said Patriarch is now at *Naples* in *Italy*, where it may be ghessed he would not haue gone within the Popes reach, and so neare to his nose, if he had bene banished for opposing himselfe against the Popes decree.

The Patriarches iurisdiction.

This office of Patriarchship now translated to *Mosko*, beareth a superiour authoritie ouer all the Churches, not onely of *Russia*, & other the Emperours dominions, but thorough out all the churches of Christendome that were before vnder the Patriarch of *Cõstantinople*, or *Sio*: or at least the *Russe* Patriarch imagineth himselfe to haue the same authoritie. Hee hath vnder him as his proper dioceese the Prouince of *Mosko*, besides other peculiars. His court, or office is kept at the *Mosko*.

The Metropolites.

Before the creatiõ of this new Patriarch, they had but one *Metropolite*, that was called the *Metropolite* of *Mosko*. Now for more

state to their Church, and newe Patriarch, they haue two Metropolites, the one of *Nouogrod velica*, the other of *Rostoue*. Their office is to receiue of the Patriarch such Ecclesiasticall orders, as he thinketh good, and to deliuer the charge of them ouer to the Archbishops: besides the ordering of their owne dioceese.

Their Archbishops are foure: of *Smolensko*, *Cazon*, *Vobsko*, and *Vologda*. The partes of their office is all one with the Metropolits: saue that they haue an vnder iurisdiction, as Suffraganes to the Metropolites, and superiours to the Bishops. The next are the *Vladikeis*, or Bishops, that are but sixe in all: of *Crutitska*, of *Rezan*, of *Otfer* and *Torshock*, of *Collomenska*, of *Volodemer*, of *Susdalla*. These haue euery one a very large dioceese: as diuiding the rest of the whole countrie among them.

Archbishops.

Bishops.

The matters perteyning to the Ecclesiasticall iurisdiction, of the Metropolites, Archbishops, and Bishops are the same in a manner that are vsed by the Cleargie in other partes of Christendome. For besides their authoritie ouer the Cleargie, and ordering such matters as are meare Ecclesiasticall, their iurisdiction extendeth to all testamentarie causes, matters of marriage, and diuorcementes, some pleas of iniu-

Ecclesiasticall iurisdiction.

ries, &c. To which purpose also they haue their Officials, or Commissaries (which they call *Boiaren Vladitskey*) that are Laymen of the degree of Dukes, or Gentlemen, that keepe their Courtes and execute their iurisdiction. Which besides their other oppressions ouer the common people, raigne ouer the Priestes: as the Dukes & Diacks doo ouer the poore people within their precincts. As for the Archbishop or Bishop himselfe, he beareth no sway in deciding those causes, that are brought into his Court. But if hee would moderate any matter, hee must doo it by intreatie with his Gentleman officiall. The reason is, because these *Boiarskey*, or Gentlemen officials, are not appointed by the Bishops, but by the Emperour himselfe, or his Counsell, and are to giue account of their doings to none but to them. If the Bishoppe can intreat at his admission to haue the choice of his owne officiall, it is accounted for a speciall great fauour. But to speake it as it is, the Cleargie of *Russia*, aswell concerning their landes and reuenues, as their authoritie and iurisdiction, are altogether ordered and ouer ruled by the Emperour, and his Counsell, and haue so much, and no more of both as their pleasure doth permit thē. They hāue also their assistants or seuerall Coun-

Their Gentlemen cō-missaries.

sels

sels (as they call them) of certeine Priests that are of their dioceſſe, reſiding within their cathedrall cities, to the number of foure and twentie a piece. Theſe aduiſe with them about the ſpeciall and neceſſarie matters belonging to their charge.

Concerning their rentes and reuenues to mainteyne their dignities, it is ſomewhat large. The Patriarches yearely rents out of his landes (beſides other fees) is about 3000. rubbels, or markes. The Metropolites and Archbiſhops about 2500. The Biſhops ſome a 1000 ſome 800 ſome 500, &c. They haue had ſome of them (as I haue heard ſay) ten or twelue thouſand rubbels a yeare: as had the Metropolite of *Nonograde*. The church reuenues.

Their habite or apparell (when they ſhewe themſelues in their Pontificalibus after their ſolemneſt manner) is a miter on their heades, after the popiſh faſhion, ſette with pearle and pretious ſtone, a cope on their backes, commonly of cloth of golde, embrodered with pearle, and a Croſiers ſtaffe in their handes, layed ouer all with plate of ſiluer double guilt, with a croſſe or ſheepheardes crooke at the vpper ende of it. Their ordinarie habite otherwiſe when they ride or goe abroad, is a hood on their heads of blacke colour, that hangeth downe their backes, and ſtandeth out like a The habite of their clergy men.

bongrace before. Their vpper garment (which they call *Reis*) is a gowne or mantell of blacke Damaske, with many liſtes or gardes of white Sattin layed vpon it, euerie garde about two fingers broad, and their Croſiers ſtaffe carried before them. Themſelues followe after, bleſsing the people with their two forefingers, with a marueilous grace.

The election of Biſhops.

The election, and appointing of the Biſhops and the reſt, perteyneth wholy to the Emperour himſelfe. They are choſen euer out of the Monaſteries: ſo that there is no Biſhop, Archbiſhop, nor Metropolite, but hath bene a Monke, or Frier before. And by that reaſon they are, and muſt all bee vnmaried men, for their vow of chaſtitie when they were firſt ſhorne. When the Emperour hath appointed whom hee thinketh good, he is inueſted in the Cathedrall church of his dioces, with many ceremonies, much after the manner of the Popiſh inauguration. They haue alſo their Deanes, & their Archdeacons.

The learning & exerciſe of the *Ruſſe* Clergie.

As for preaching the worde of God, or any teaching, or exhorting ſuch as are vnder them, they neyther vſe it, nor haue any skill of it: the whole Cleargie beyng vtterlie vnlearned bothe for other knowledge, and in the word of God. Onely their

manner is twiſe euery yeere, vz. the firſt of September (which is the firſt day of their yere) and on S. *Iohn* Baptiſts day, to make an ordinarie ſpeach to the people, euery Metropolite, Archbiſhop, and Biſhop in his Cathedrall Church, to this or like effect: That if anie be in malice towardes his neighbour, hee ſhall leaue off his malice: if any haue thought of treaſon or rebellion againſt his Prince, he beware of ſuch practiſe: if he haue not kept his faſts, and vowes, nor done his other dueties to the holie Church, he ſhal amend that fault, &c. And this is a matter of forme with them, vttered in as many words, and no more, in a manner, then I haue heere ſet downe. Yet the matter is done with that grace and ſolemnitie, in a pulpit of purpoſe ſet vp for this one Acte, as if he were to diſcourſe at large of the whole ſubſtance of diuinitie. At the *Mosko* the Emperour himſelfe is euer preſent at this ſolemne exhortation.

As themſelues are voyde of all maner of learning, ſo are they warie to keepe out all meanes that might bring any in: as fearing to haue their ignorance, and vngodlineſſe diſcouered. To that purpoſe they haue perſwaded the Emperours, that it would breed innouation, and ſo danger to their ſtate, to haue anie noueltie of learning come within

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the Realme. Wherein they ſay but trueth, for that a man of ſpirit and vnderſtãding, helped by learning and liberal education, can hardly indure a tyrannicall gouernment. Some yeres paſt in the other Emperors time, there came a Preſſe and Letters out of *Polonia*, to the citie of *Mosko*, where a printing houſe was ſet vp, with great liking & allowance of the Emperour himſelfe. But not long after, the houſe was ſet on fire in the night time, and the preſſe and letters quite burnt vp, as was thought by the procurement of the Cleargy men.

Their Prieſtes (whom they call *Papaes* are made by the Biſhops, without any great triall for worthineſſe of giftes, before they admit them, or ceremonies in their admiſsion: ſaue that their heades are ſhorne (not ſhauen for that they like not) about an hand bredth or more in the crowne, and that place annoynted with oyle by the Biſhop: who in his admiſsion putteth vpon the prieſt, firſt his ſurpleſſe, and then ſetteth a white croſſe on his breſt of ſilke, or ſome other matter, which he is to weare eight dayes, and no more: and ſo giueth him authoritie to ſay and ſing in the Church, and to adminiſter the Sacraments. Prieſts.

They are men vtterly vnlearned, which is no marueile, foraſmuch as their makers, the

Biſhops

Bishops themselues (as before was saide) are cleere of that qualitie, and make no farther vse at al of any kind of learning, no not of the scriptures themselues, saue to reade and to sing them. Their ordinary charge & functiō is to say the Leiturgie, to administer the sacraments after their maner, to keepe & deck their idoles, and to doe the other ceremonies vsuall in their Churches. Their number is great, because their townes are parted into many smal parishes, without any descretion for deuiding them into competent numbers of housholds, and people for a iust congregation: as the manner in all places where the meanes is neglected, for increasing of knowledge, and instruction towardes God. Which cannot well be had, where by means of an vnequall partition of the people, and parishes, there followeth a want and vnequalitie of stipend for a sufficient ministerie.

The *Russe* Priests can marry but once.

For their priests, it is lawful to marrie for the first time. But if the first wife dye, a second hee cannot take, but hee must loose his Priesthood, and his lining withall. The reason they make out of that place of Saint *Paul* to *Timothie* 1. 3. 2. not well vnderstood thinking that to bee spoken of diuers wiues successiuely, that the Apostle speaketh of at one and the same time. If he will needs marrie

marry againe after his first wife is dead, hee is no longer called *Papa*, but *Rospapa*, or *Priest quondam*. This maketh the Priestes to make much of their wiues, who are accounted as the matrones, and of best reputation among the women of the parish.

For the stipend of the Priest, their manner is not to pay him any tenthes of corne, or ought els: but he must stand at the deuotion of the people of his parish, and make vp the incommes towards his maintenance, so wel as he can, by offerings, shriftes, marriages, burials, dirges, and prayers for the dead and the liuing. (which they call *Molitua*) Forbesides their publike seruice within their Churches, their manner is for euery priuate man to haue a prayer saide for him by the Priest, vpon any occasion of businesse whatsoeuer, whether he ride, goe, saile, plough, or whatsoeuer els he doeth. Which is not framed according to the occasion of his businesse, but at randome, being some of their ordinarie and vsuall Church-prayers. And this is thought to be more holy, and effectuall, if it be repeated by the Priests mouth, rather then by his owne. They haue a custome besides to solemnize the Saints day, that is patrone to their Church once euery yeere. What time al their neighbours of their countrey, and parishes about, come in to haue

prayers

prayers saide to that Saint for themselues, and their friendes: and so make an offering to the Priest for his paines. This offering may yeeld them some ten poundes a yeere, more or lesse, as the patrone, or Saint of that Church is of credite, and estimation among them. The manner is on this day (which they keep anniuersarie) for the priest, to hire diuers of his neighbour priestes to helpe him: as hauing more dishes to dresse for the Saint, then he can wel turne his hand vnto. They vse besides to visite their parishioners houses, with holy water, and perfume, commonly once a quarter: and so hauing sprinckled, and besensed the goodman and his wife, with the rest of their household, and household stuffe, they receiue some deuotion more or lesse, as the man is of abilitie. This and the rest laid altogether, may make vp for the priest towardes his maintenaunce, about thirtie or fourtie rubbels a yere: wherof he payeth the tenth part to the Bishop of the Dioces. The priests maintenaance.

The *Papa* or Priest is knowen by his long tufts of haire, hanging downe by his eares, his gowne with a broad cape, and a walking staffe in his hand. For the rest of his habite, he is apparelled like the common sort. When he saith the Leiturgie or seruice, within the Church, he hath on him his surplesse, and The priests attire.

sometimes

sometimes his coape, if the day be more solemne. They haue besides their *Papaes* or Priestes, their *Churnapapaes* (as they call them) that is, *Blacke Priestes*: that may keepe their Benefices, though they bee admitted Friers withall within some Monasterie. They seeme to bee the verie same that were called Regular Priestes in the Popish Church. Vnder the Priest, is a Deacon in euery Church, that doeth nothing but the office of a parish Clearke. As for their *Protopapaes*, or Archepriestes, and their Archdeacons (that are next in election to be their *Protopopas*) they serue onely in the cathedral Churches.

Friers.

Of Friers they haue an infinit rabble farre greater then in any other countrey, where popery is professed. Euery city, & good part of the countrey, swarmeth ful of them. For they haue wrought (as the popish Friers did by their superstition and hypocrisie) that if any part of the Realme bee better and sweeter then other, there standeth a Friery, or a monastery dedicated to some Saint.

The number of them is so much the greater, not onely for that it is augmented by the superstition of the countrey, but because the Fryers life is the safest from the oppressions, and exactions, that fall vpon the Commons. Which causeth many to

put

put on the Fryers weede, as the best armour to beare off such blowes. Besides such as are voluntarie, there are diuers that are forced to shire themselues Fryers, vpon some displeasure. These are for the most part of the chiefe Nobility. Diuers take the Monasteries as a place of sanctuary, and there become Friers, to auoyde some punishment, that they had deserued by the lawes of the Realme. For if hee gette a Monastery ouer his head, and there put on a coole before hee be attached, it is a protection to him for euer against any law, for what crime soeuer: except it be for treason. But this *Prouiso* goeth withal, that no man commeth there, (except such as are commanded by the Emperour to be receiued) but hee giueth them lands, or bringeth his stock with him, & putteth it into the common Treasurie. Some bring a 100. rubbels, & some more. None is admitted vnder 3. or 4. hundred.

The manner of their admission is after this sort. First, the Abbot strippeth him of all his secular or ordinarie apparell. Then hee putteth vpon him next to his skinne, a white flannel shirt, with a long garment ouer it down to the ground, girded vnto him with a broade leather belt. His vppermost garment is a weede of *Garra*, or *Say*, for colour and fashion, much like to the vpper

Their manner of shiring Friers.

weed

weed of a Chimney-sweeper. Then is his crown shorne a hand breadth, or more close to the very skinne, and these, or like wordes pronounced by the Abbot, whiles hee slippeth his haire: *As these haires are slipped of, & taken from thy head: so now we take thee, and separate thee cleane from the worlde, and worldly thinges, &c.* This done, hee annoynteth his crowne with oyle, and putteth on his coole: and so taketh him in among the Fraternitie. They vowe perpetuall chastitie, and abstinence from flesh.

Besides their landes, (that are verie great) they are the greatest marchants in the whole countrey, and deale for all manner of commodities. Some of their monasteries dispēd in landes, one thousande, or two thousande rubbels a yeere. There is one Abbey called *Troits*, that hath in lands & fees, the summe of 100000 rubbels, or marks a yeere. It is built in maner of a Castle, walled rounde about, with great ordinance planted on the wall, and conteineth within it a large bredth of grounde, and great varietie of building. There are of Friers within it, (besides their officers, and other seruants) about 700. The Empresse that now is, hath many vowes to *Saint Sergius*, that is patrone there: to intreat him to make her fruitful, as hauing no children by the Emperour her husband. Lightly euery

euery yeere she goeth on pilgrimage to him from the *Mosko*, on foote, about 80 English miles, with fiue or sixe thousand women attending vpon her, all in blewe liueries, and foure thousand souldiers for her garde. But *Saint Sergius* hath not yet heard her prayers, though (they say) he hath a speciall gift and faculrie that way.

What learning there is among their Fryers, may be knowen by their Bishops, that are the choyce men out of all their monasteries. I talked with one of them at the Citie of *Vologda*, where (to trie his skill) I offered him a *Russe* Testament, and turned him to the first Chapter of Saint *Mathewes* Gospel. Where hee beganne to reade in verie good order. I asked him first what part of scripture it was, that hee had read? hee answered, that hee coulde not well tell. Howe manie Euangelistes there were in the newe Testament? Hee sayde he knew not. Howe manie Apostles there were? Hee thought there were twelue. Howe he shoulde be saued? Whereunto he answeared mee with a piece of *Russe* doctrine, that hee knew not whether he shoulde bee saued or no: but if God woulde *Posthallouate* him, or gratifie him so much, as to saue him, so it was, hee would be glad of it: if not, what remedie. I asked him, why he shoare himselfe a Fryer?

The Friers learning.

He answered, because he would eat his bread with peace. This is the learning of the Friers of *Russia*, which though it be not to bee measured by one, yet partly it may bee gessed by the ignorance of this man, what is in the rest.

Nunneries. They haue also many Nunneries, whereof some may admitte none but Noblemens widowes, and daughters, when the Emperour meaneth to keepe them vnmarried, from continuing the blood or stocke, which he would haue extinguished. To speak of the life of their Friers, and Nunnes, it needes not, to those that know the hypocrisie, and vncleanneſse of that Cloyster-broode. The *Russe* himselfe (though otherwise addicted to all superstition) speaketh so fowlly of it, that it must needes gaine silence of any modest man.

Eremites. Besides these, they haue certeyne *Eremites*, (whome they call *Holy men*) that are like to those *Gymnosophists*, for their life and behauiour: though farre vnlike for their knowledge, & learning. They vse to go starke naked, saue a clout about their middle, with their haire hanging long, and wildely about their shoulders, and many of them with an iron coller, or chaine about their neckes, or middes, euen in the very extremity of winter. These they take as Prophets, and men of

great holines, giuing them a liberty to speak what they list, without any cõtroulmẽt, thogh it be of the very highest himselfe. So that if he reproue any openly, in what sort soeuer, they answere nothing, but that it is *Po gre-cum*, that is, for their sinnes. And if anie of them take some piece of sale ware from anie mans shop, as he passeth by, to giue where he list, hee thinketh himselfe much beloued of God, and much beholding to the holy man, for taking it in that sort.

Of this kinde there are not many, because it is a very harde and colde profession, to goe naked in *Russia*, specially in Winter. Among other at this time, they haue one at *Mosko*, that walketh naked about the streetes, and inueyeth commonly against the state, and gouernment, especially against the *Godonoes*, that are thought at this time to bee great oppressours of that Common wealth. Another there was, that dyed not many yeeres agoe (whome they called *Basileo*) that would take vpon him to reproue the olde Emperour, for all his crueltie, and oppresions, done towards his people. His body they haue trãslated of late into a sumptuous Church, neere the Emperours house in *Mosko*, and haue canonized him for a Saint. Many miracles he doth there (for so the Friers make the people to beleeue) and manie

Basileo the Eremite.

offrings are made vnto him, not only by the people, but by the chiefe Nobilitie, and the Emperour, and Empreſſe themſelues, which viſite that Church with great deuotion. But this laſt yeere, at my being at *Mosko*, this Saint had ill lucke, in working his miracles. For a lame man that had his limmes reſtored (as it was pretended by him) was charged by a woman that was familiar with him (being then fallen out) that hee halted but in the day time, and coulde leape merily when he came home at night. And that hee had intended this matter ſixe yeeres before. Nowe he is put into a Monaſtery, and there rayleth vpon the Fryers, that hyred him to haue this counterfaite miracle, practiſed vpon him. Beſides this diſgrace, a litle before my comming from thence, there were eyght ſlaine within his Church by fire in a thunder. Which cauſed his belles (that were tingling before all day and night long as in triumph of the miracles wrought by *Baſileo* their Saint) to ring ſomewhat ſoftlier, and hath wrought no little diſcredite to this Miracle-worker. There was another of great account at *Plesko*, (called *Nichôla* of *Plesko*) that did much good, when this Emperours father came to ſack the towne, vpon ſuſpition of their reuolting and rebellion againſt him. The Emperour, after hee had ſa-

Nicôla the *Eremite.*

luted

luted the *Eremite*, at his lodging, ſent him a reward. And the *Holy man* to requite the Emperour, ſent him a piece of rawe fleſhe, beyng then their Lent time. Which the Emperour ſeeing, bid one to tell him, that hee marueiled that the *Holy man* woulde offer him fleſh to eat in the Lent, when it was forbidden, by order of holie Church. And doth *Euasko*, (which is as much to ſaye, as Iacke) thinke (quoth *Nicôla*) that it is vnlawfull to eate a piece of beaſts fleſh in Lent, and not to eate vp ſo much mans fleſh, as hee hath done already. So threatning the Emperour with a prophecy of ſome hard aduenture to come vpon him, except hee left murdering of his people, and departed the towne: he ſaued a great many mens liues at that time.

This maketh the people to like very well of them, becauſe they are as *Paſquils*, to note their great mens faults, that no man els dare ſpeake of. Yet it falleth out ſometime, that for this rude libertie, which they take vpon them, after a counterfeite maner, by imitation of Prophets, they are made away in ſecret: as was one or two of them, in the laſt Emperours time, for beyng ouer bolde in ſpeaking againſt his gouernment.

Of their Leiturgie, or forme of Church-seruice, and their manner of administring the Sacraments.

The 22. Chapter.

Their morning Seruice.

THeir morning seruice they call *Zautrania*, that is, mattins. It is done in this order. The Priest entereth into the Church, with his Deacon following him. And when hee is come to the middle of the Church, he beginneth to say with a loude voyce: *Blarsfuney Vladika* (that is) *Blesse vs heauenly Pastor*: meaning of Christ. Then he addeth, *In the name of the Father, and of the Sonne, and of the holy Ghost, one very God in Trinitie: and Aspody Pomeluy*, or, *Lorde haue mercy vpon vs, Lorde haue mercie vpon vs, Lorde haue mercie vpon vs*: repeated three times. This done, hee marcheth on towardes the Chauncell, or *Sanctum Sanctorum*, (as they vse to call it) and so entreth into the *Schorfuey Dnere*, or the heauenly doore: which no man may enter into, but the Priest only. Where standing at the altar, or table (set neere to the vpper wall of the chauncell) hee sayeth the Lordes prayer, and then againe *Aspody Pomeluy*.

or

or *Lord haue mercie vpon vs, Lorde haue mercie vpon vs, &c.* pronounced twelue times. Then prayſed be the *Trinitie, the Father, the Sonne, and holie Ghoſt, for euer and euer*, Whereto the Deacons, and people ſay, *Amen*. Next after, the Prieſt addeth the Pſalmes for that day, and beginneth with *O come let vs worſhippe, and fall downe before the Lorde, &c.* and therewithall himſelfe, with the Deacons, & people, all turne themſelues towardes their Idoles, or Images, that hang on the wall and croſsing themſelues, bowe downe three times, knocking their heades to the verie ground After this, he readeth the ten commandements, and *Athanaſius* Creed, out of the Seruice booke.

This being done, the Deacon that ſtandeth without the heauenly doore, or chauncel, readeth a piece of a Leged, out of a written booke, (for they haue it not in print) of ſome Saints life, miracles, &c. This is diuided into manie partes, for euerie day in the yeere, and is read by them with a playne ſinging note, not vnlike to the Popiſh tune, when they ſoung their Goſpels. After all this (which reacheth to an houre, and an halfe, or two houres of length) hee addeth certeyne ſette Collectes, or prayers vpon that which hee hath read out of the Legend before: and ſo endeth his Seruice.

All this while ſtand burning before their Idoles, a great many of waxe candles, (whereof ſome are of the bigneſſe of a mans waſt) vowed, or enioyned by penance, vpon the people of the pariſh.

About 9. of the clock in the morning, they haue an other ſeruice, called *Obeidna*, (or Compline) much after the order of the Popiſh Seruice, that bare that name. If it bee ſome high, or Feſtiuall day, they furniſh their Seruice beſide, with *Bleſſed bee the Lorde God of Iſrael, &c.* and *We prayſe thee O God, &c.* Sung with a more ſolemne, and curious note.

Their Euening ſeruice.

Their Euening ſeruice, is called *Vecherna*, where the Prieſt beginneth with *Blaſlauey Uladika*, as hee did in the morning, and with the Pſalmes appointed for the *Vecherna*. Which beyng read, hee ſingeth, *My ſoule doeth magnifie the Lorde, &c.* And then the Prieſt, Deacons, and people, all with one voice ſing, *Aſpody pomelui*, or *Lord haue mercie vpon vs*, thirty times together. Whereunto the boyes that are in the Church, anſwere all with one voyce, rowling it vp ſo faſt, as their lippes can goe: *Verij, Verij, Verij, Verij*, or, *Prayſe, Prayſe, Prayſe, &c.* thirty times together, with a very ſtraunge noyſe. Then is read by the prieſt, & vpō the holidaies ſung, the firſt Pſalme: *Bleſſed is the man, &c.* And in

the end of it, is added *Alleluia* repeated ten times. The next in order is some part of the gospell read by the Priest, which hee endeth with *Alleluia* repeated three times. And so hauing said a collect in remembrance of the Saint of that day, he endeth his euening seruice. All this while the Priest standeth aboue at the altar or high table, within the Chancel, or *Sanctum Sanctorum*, whence he neuer moueth al the seruice time. The Deacon, or Deacons (which are many in their cathedrall Churches) stand without the chancell by the *Schærsuey dwere*, or heauenly doore: for within they may not be seene all the seruice time, though otherwise their office is to sweepe, and keepe it, and to set vp the waxe candels before their Idols. The people stand together the whole seruice time in the body of the Church, and some in the church porch: for piew, or seate they haue none within their churches.

The manner of the *Russe* baptisme.

The Sacrament of baptisme they administer after this manner. The child is brought vnto the Church (& this is done within eight daies after it is borne) if it bee the childe of some Nobleman, it is brought with great pomp in a rich sled or wagō, with chaires & cushiōs of cloth of gold, & such like sumptuous shew of their best furniture. When they are come to the Church, the Priest standeth readie

ready to receiue the child within the church porch, with his tub of water by him. And thé beginneth to declare vnto them, that they haue brought a little Infidell to be made a Christian, &c. This ended, he teacheth the witnesses (that are two or three) in a certeine set forme out of his booke, what their dutie is in bringing vp the childe after hee is baptised, vz. That he must be taught to know God, and Christ the Sauiour. And because God is of great maiestie, and wee must not presume to come vnto him without mediatours (as the manner is when wee make any suit to an Emperour, or great Prince) therefore they must teach him what Saints are the best, & chiefe mediatours, &c. This done, he cómandeth the diuell in the name of God after a coniuring manner, to come out of the water: & so after certeine praiers he plungeth the childe thrise ouer head, & eares. For this they holde to be a point necessary, that no part of the childe be vndipped in the water. The words that beare with thē the forme of baptisme vttered by the Priest, when he dippeth in the childe, are the very same that are prescribed in the gospell, & vsed by vs, vz: *In the name of the Father, & of the Sonne, & of the Ghost*. For that they should altar the forme of the words, and say *by the holy Ghost*, (as I haue heard that they did (folowing certein

tein heretikes of the Greeke church, I found to be vntrue, aſwell by report of them that haue bin often at their baptiſmes, as by their booke of *Leiturgie* it ſelfe, wherein the order of baptiſme is preciſely ſet downe.

When the childe is baptiſzed, the Prieſt laieth oile and ſalt tempred together vpon the forehead, and both ſides of his face, and then vppon his mouth, drawing it along with his finger ouer the childes lippes (as did the Popiſh prieſtes) ſaying withall certeine prayers to this effect: that God will make him a good Chriſtian, &c: all this is done in the Church porch. Then is the childe (as being now made a Chriſtian, and meet to be receiued within the church dore) carried into the church, the Prieſt going before, and there he is preſented to the chiefe Idoll of the Church, being layd on a cuſhion before the feete of the image, by it (as by the mediatour) to bee commended vnto God. If the child be ſick, or weake (ſpecially in the winter) they vſe to make the water luke warme. After baptiſme the manner is to cut of the haire from the childes head, and hauing wrapped it within a piece of wax to lay it vp, as a relique, or monument in a ſecret place of the church.

This is the māner of their baptiſme, which they accoũt to be the beſt & perfecteſt form.

As they doo all other parts of their religion, receiued (as they say) by tradition from the best church, meaning the Greeke. And therfore they will take great paynes to make a proselite, or cõuert, either of an infidell, or of a forrein Christian, by rebaptizing him after the *Russe* manner. When they take any *Tartar* prisoner, commonly they will offer him life, with condition to be baptized. And yet they perswade very few of them to redeeme their life so: because of the naturall hatred the *Tartar* beareth to the *Russe*, and the opinion he hath of his falshood, and iniustice. The yere after *Mosko* was fired by the *Chrim Tartar*, there was taken a *Diuoymorsey*, one of the chiefe in that exploit with 300. *Tartars* more: who had all their liues offered thẽ, if they would be baptized after the *Russe* manner. Which they refused all to doo, with many reproches against those that perswaded them. And so beyng carried to the riuer *Mosko* (that runneth through the citie) they were all baptized after a violent manner: being thrust downe with a knock on the head into the water, through an hole made in the yse for that purpose. Of *Liefianders* that are captiues, there are many that take on thẽ this secõd *Russe*, baptisme to get more libertie, & somwhat besides towards their liuing, which the Emperour ordinarily vseth to giue them.

Rebaptizing.

Of Englishmen since they frequented the countrie there was neuer any found, that so much forgot God, his faith, and countrie, as that he would bee content to be baptized *Russe*, for any respect of feare, preferment, or other meanes whatsoeuer: saue onely *Richard Relph*, that following before an vngodly trade, by keeping a *Cuback* (against the order of the countrie) and being put of from that trade, & spoiled by the Emperours officers of that which he had, entred himself this last yeare into the *Russe* profession: & so was rebaptised, liuing now as much an idolater, as before he was a rioter, and vnthrifty person.

Such as thus receiue the *Russe* baptisme, are first carried into some Monasterie to be instructed there in the doctrine and ceremonies of the church. Where they vse these ceremonies. First, they put him into a new and fresh suite of apparell, made after the *Russe* fashion, and set a coronet or (in Sommer) a garland vpon his head. Then they annoint his head with oile, & put a waxe candle light into his hand: and so pray ouer him foure times a day, the space of seuen daies. All this while he is to abstaine from flesh and white meats. The seuen daies being ended, he is purified and washed in a bathstoue, and so the eight day hee is brought into the church, where he is taught by the Friers how to be-

haue

haue himselfe in presence of their idols, by ducking downe, knocking of the head, crossing himself, and such like gestures, which are the greatest part of the *Russe* religion.

The administring of the Lords supper.

The sacrament of the Lordes supper they receiue but once a yeare, in their great Lent time, a litle before Easter. Three at the most are admitted at one time, and neuer aboue. The manner of their cõmunicating, is thus. First they cõfesse themselues of all their sins to the Priest (whõ they call their ghostly father. Then they come to the Church, & are called vp to the Cõmunion table, that standeth like an altar, a little remoued frõ the vpper end of the Church, after the Doutch maner. Here first they are asked of the Priest whither they be cleane or no, that is, whither they haue neuer a sinne behind that they left vnconfessed. If they answere, *No*, they are taken to the table. Where the Priest beginneth with certeine vsuall prayers, the communicants standing in the meane while with their armes foulded one within an other, like penitentiaries, or mourners. When these prayers are ended, the Priest taketh a spoone, and filleth it full of claret wine Then he putteth into it a small piece of bread, and tempereth them both together: and so deliuereth them in the spoone to the Communicants, that stande in order, speaking the

vsuall

vſuall wordes of the Sacrament. *Eat this &c. Drinke this &c.* both at one time without any pauſe.

After that he deliuereth them againe bread by it ſelf, and then wine carded together with a little warme water, to repreſent bloud more rightly (as they thinke) and the water withall, that flowed out of the ſide of Chriſt. Whiles this is in doing the communicants vnfold their armes. And then foulding them againe, follow the Prieſt thriſe round about the communion table, and ſo returne to their places againe. Where hauing ſaid certeine other prayers, he diſmiſſeth the communicants, with charge to bee meary, and to cheere vp themſelues for the ſeuen daies next following. Which being ended, he enioyneth them to faſt for it as long time after. Which they vſe to obſerue with very great deuotion, eating nothing els but bread and ſalt, except a little cabbage, and ſome other hearbe or roote, with water or quaſſe mead for their drinke.

This is their manner of adminiſtring the Sacraments. Wherein what they differ from the inſtitution of Chriſt, and what ceremonies they haue added of their owne, or rather borrowed of the Greekes, may eaſily be noted.

Of

Of the doctrine of the Russe church, and what errours it holdeth.

The 23. Chapter.

The Russe errours. 1. Their disallowing of certeine parts of the Canonicall scriptures.

THeir chiefest errours in matter of faith I find to be these. First, concerning the word of God it self, they will not read publiquely certeine bookes of the Canonicall scripture, as the bookes of *Moses*: specially the foure last, *Exodus*, *Leuiticus*, *Numeri*, and *Deuteronomie*, which they say are al made disauthentique, and put out of vse by the comming of Christ: as not able to discerne the difference betwixt the morall, and the ceremoniall law. The bookes of the prophets they allow of, but read thē not publikely in their churches for the same reason: because they were but directers vnto Christ, & proper (as they say) to the nation of the Iewes. Onely the booke of Psalmes they haue in great estimation and sing and say them dayly in their Churches. Of the new Testament they allow, and read all, except the *Reuelation*: which therefore they read not (though they allow it because they vnderstand it not, neither haue the like occasion, to know the fulfilling of the pro-

phecies

phecies conteyned within it, concerning especially the apostasie of the Antichristian Church, as haue the Westerne Churches. Notwithstanding they haue had their Antichrists of the Greeke Church, and may finde their owne falling of, and the punishments for it by the Turkish inuasion in the prophecies of that Booke.

Secondly (which is the fountain of the rest of al their corruptiõs both in doctrine & ceremonies) they holde with the Papistes, that their church *Traditions* are of equall authoritie with the written worde of God. Wherein they prefer thẽselues before other churches: affirming that they haue the true and right traditions deliuered by the Apostles to the Greeke church, and so vnto them.

2. Traditions equall to the holy Scripture.

3. That the church (meaning the Greeke and specially the Patriarch and his Synod, as the head of the rest) haue a soueraigne authoritie to interpret the Scriptures, and that all are bound to holde that interpretation as sound, and authentique.

3. The Church to haue soueraigne authoritie in interpreting the Scriptures.

4. Concerning the diuine nature & the three persons, in the one substance of God, that the holy Ghost proceedeth from the Father onely, and not from the Sonne.

4. The holy Ghost to proceed frõ the Father onely.

5. About the office of Christ, they holde many fowle errours, and the same almost as doth the Popish church: namely that hee is

5. Christ not sole mediator of intercessiõ.

the ſole mediatour of redemption, but not of interceſsion. Their chiefe reaſon (if they bee talked withall) for defence of this errour, is that vnapt and fooliſh compariſon, betwixt God and a Monarch or Prince of this world, that muſt bee ſued vnto by Mediatours about him: wherein they giue ſpeciall preferment to ſome aboue others, as to the bleſſed *Virgin* whom they call *Precheſte*, or vndefiled, and S. *Nicôlas*, whom they call *Scora pomoſnick*, or the *Speedy helper*, and ſay that he hath 300. angels of the chiefeſt appointed by God to attend vpon him. This hath brought them to an horrible exceſſe of idolatry, after the groſſeſt & prophaneſt mãner, giuing vnto their images al religious worſhip of praier, thankſgiuing, offerings, & adoration, with proſtrating and knocking their heads to the ground before thẽ, as to God himſelf. Which becauſe they doo to the picture, not to the portraiture of the Saint, they ſay they worſhip not an idol, but the Saint in his image & ſo offend not God: forgetting the cõmandement of God, that forbiddeth to make the image or likenes of any thing, for any religious worſhip, or vſe whatſoeuer. Their church walles are very full of them, richly hanged & ſet forth with pearle & ſtone vpõ the ſmooth table. Though ſome alſo they haue emboſſed, that ſtick from the board almoſt an inch outwards.

wards. They call them *Chudouodites*, or their miracle workers: and when they prouide them to set vp in their Churches, in no case they may say that they haue bought the image, but exchaunged monie for it.

6. For the means of iustification, they agree with the Papists, that it is not by faith only apprehēding Christ, but by their works also. And that *Opus operatum*, or the worke for the worke sake, must needes please God. And therefore they are all in their numbers of praiers, fastes, vowes, & offrings to saints, almes deeds, crosings & such like, and carrie their numbring beads about with them cōtinually, aswel the Emperour & his Nobilitie as the cōmon people, not only in the church, but in all other publike places, specially at any set or solemne meeting, as in their fastes, lawe courts, common consultations, intertainement of Ambassadours, and such like. 6. Iustification by workes.

7. They say with the Papists that no man can be assured of his saluation, til the last sentence be passed at the day of iudgement. 7. Saluation vncerteine.

8. They vse auricular confession, & thinke that they are purged by the very action frō so many sinnes, as they confesse by name, and in particular to the Priest. 8. Auricular confession.

9. They hold three sacramentes, of *Baptisme*, the *Lords supper*, and *the last annoiling*, or *vnction*. Yet concerning their Sacrament 9. Three Sacramēts.

of extreame vnction, they holde it not so necessarie to saluation as they do baptisme, but thinke it a great curse and punishment of God, if any die with out it.

10. All dãned that die without baptisme.

10. They thinke there is a necessitie of baptisme, and that all are condemned that die without it.

11. Anabaptisme.

11. They rebaptise as many Christians (not being of the Greek church) as they conuert to their *Russe* profession: because they are diuided from the true Church, which is the Greeke, as they say.

12. Difference of meates.

12. They make a difference of meates & drinks, accounting the vse of one, to be more holy then of an other. And therefore in their set fastes they forbeare to eate flesh, and white meats (as we call them) after the manner of the Popish superstition: which they obserue so strictly, & with such blinde deuotion, as that they will rather die, then eat one bit of flesh, egges, or such like, for the health of their bodies in their extreme sickenesse.

13. Marriage for some persons vnlawfull.

13. They hold marriage to be vnlawfull for all the Clergie men, except the priests only, and for them also after the first wife, as was said before. Neither doo they well allow of it in Lay men after the second marriage. Which is a pretence now vsed against the Emperours only brother, a child of six yeres old: Who therefore is not praied for in their churches

churches (as their manner is otherwise for the Princes bloud) because hee was borne of the sixt marriage, and so not legitimate. This charge was giuen to the priests by the Emperour himselfe, by procurement of the *Godonoes*: who make him beleeue that it is a good pollicie to turne away the liking of the people from the next successour.

Many other false opinions they haue in matter of religion. But these are the chiefe, which they holde partly by meanes of their traditions (which they haue receiued from the Greeke church) but specially by ignorance of the holy Scriptures. Which notwithstanding they haue in the *Polonian* tongue, (that is all one with theirs some few wordes excepted) yet fewe of them read them with that godly care which they ought to doo: neither haue they (if they would) bookes sufficient of the old and new Testament for the common people, but of their Leiturgie onely, or booke of common seruice, whereof there are great numbers.

All this mischief commeth from the clergie, who being ignorant and godlesse themselues, are very warie to keepe the people likewise in their ignorance and blindnesse, for their liuing and bellies sake: partly also fró the manner of gouernment setled among them: which the Emperours (whom it speci-

ally behoueth) list not to haue chaunged by any innouation, but to retaine that religion that best agreeth with it. Which notwithstanding it is not to be doubted, but that hauing the word of God in some sort (though without the ordinarie meanes to attaine to a true sense and vnderstanding of it) God hath also his number among them. As may partly appeare by that which a *Russe* at *Mosko* said in secret to one of my seruaunts, speaking against their images and other superstitions: That God had giuen vnto England light to day, and might giue it to morrow (if he pleased) to them.

As for any inquisition or proceeding against men for matter of religion, I could heare of none: saue a few yeares since against one man and his wife, who were kept in a close prison the space of 28. yeares, till they were ouer growen into a deformed fashion, for their hayre, nailes, collour of countenance, and such like, and in the end were burned at *Mosko*, in a small house set on fire. The cause was kepte secrete, but like it was for some part of truth in matter of religion; though the people were made to beleeue by the Priests and Friers, that they held some great, and damnable heresie.

Of

Of the manner of ſolemnizing their Marriages.

The 24. Chapter.

THe manner of making & ſolemnizing their marriages is different frō the maner of other countries. The man (though he neuer ſaw the woman before) is not permitted to haue any ſight of hir al the time of his woing: which he doth not by himſelf, but by his mother or ſome other ancient woman of his kin, or acquaintance. When the liking is taken (aſwell by the parents as by the parties thēſelues, for without the knowledge & conſent of the parents, the cōtract is not lawful) the fathers on both ſides, or ſuch as are to thē in ſteede of fathers, with their other chiefe friends, haue a meeting & conference about the dowrie, which is comonly very large after the abilitie of the parents: ſo that you ſhal haue a market man (as they call them) giue a 1000. rubbels, or more with his daughter.

The manner of indowment for wiues.

As for the man it is neuer required of him, nor ſtādeth with their cuſtome to make any iointer in recompence of the dowrie. But in caſe he haue a child by his wife, ſhe enioieth a thirde deale after his diſeaſe. If hee haue two children by hir or more, ſhee is to haue

a courteſie more, at the diſcretion of the huſband. If the husband depart without iſſue by his wife, ſhee is returned home to hir friends without any thing at al, ſaue only hir dowrie: if the husband leaue ſo much behind him in goods. When the agreement is made cõcerning the dowrie, they ſigne bonds one to the other, aſwell for the paiment of the dowrie, as the performing of the mariage by a certein day. If the woman were neuer married before, hir father and friends are bound beſides to aſſure hir a maiden. Which breedeth many brabbels and quarrels at Law, if the man take any conceipt concerning the behauiour, and honeſtie of his wife.

Thus the contract being made, the parties begin to ſend tokẽs the one to the other, the woman firſt, then afterwards the mã, but yet ſee not one an other till the marriage be ſolemnized. On the eaue before the marriage day, the bride is carried in a *Collimago*, or coach, or in a ſledde (if it be winter) to the bridegromes houſe, with hir marriage apparell and bedſtead with hir, which they are to lie in. For this is euer prouided by the Bride, and is commonly very faire, with much coſt beſtowed vpon it. Here ſhe is accompaned all that night by hir mother, and other women: but not welcommed, nor once ſeene by the Bridegrome himſelfe.

When

When the time is come to haue the marriage ſolemnized, the Bride hath put vpon her a kind of hood, made of fine knitworke, or lawne, that couereth her head, and all her body downe to the middle. And ſo accompanied with her friends, & the bridegroome with his, they goe to Church all on horſebacke, though the Church bee neere hande, and themſelues but of very meane degree. The wordes of contract, and other ceremonies in ſolemnizing the marriage, are much after the order, and with the ſame wordes that are vſed with vs: with a ring alſo giuen to the Bride. Which beeing put on, and the wordes of contract pronounced: the Brides hand is deliuered into the hand of the Bridegroome, which ſtandeth al this while on the one ſide of the altar or table, and the Bride on the other. So the marriage knot beeing knitte by the Prieſt, the Bride commeth to the Bridegroome (ſtanding at the end of the altar or table) and falleth downe at his feete, knocking her head vpon his ſhooe, in token of her ſubiection, and obedience. And the Bridegroome againe caſteth the lappe of his gowne, or vpper garment, ouer the Bride, in token of his duetie to protect, and cheriſh her. Ceremonies in mariages.

Then the Bridegroome, and Bride, ſtanding both together at the tables ende, commeth

meth firſt the father, and the other friends of the Bride, and bowe themſelues downe low to the Bridegroome: and ſo likewiſe his friends bow themſelues to the Bride, in tokē of affinity & loue, euer after betwixt the two kinreds. And withall, the father of the Bridegroome offreth to the prieſt, a loafe of bread, who deliuereth it ſtraight again to the father, & other friends of the Bride, with atteſtatiō before God and their idols, that hee deliuer the dowry wholly and truely at the day appointed, & hold loue euer after, one kinred with another. Wherupon they break the loaf into pieces, & eate of it, to teſtifie their true & ſincere meanings, for performing of that charge, and thenceforth to become as grains of one loafe, or men of one table.

Theſe ceremonies being ended, the Bridegroome taketh the Bride by the hand, and ſo they goe on together, with their friendes after them, towardes the Church porche. Where meete thē certein with pots, & cups in their handes, with meade and *Ruſſe* wine. Whereof the Bridegroome taketh firſt a charke, or little cuppe full in his hand, and drinketh to the Bride: who opening her hood, or vale below, and putting the cup to her mouth vnderneath it (for beeing ſeene of the Bridegroome) pleadgeth him agayne. Thus returning altogether from the Church,

Church, the Bridegroome goeth not home to his owne, but to his fathers house, and she likewise to hers, where either intertayn their friends apart. At the entring into the house, they vse to fling corne out of the windowes, vpon the Bridegroome, and Bride, in token of plentie, and fruitfulnes to bee with them euer after.

When the Euening is come, the Bride is brought to the Bridegrooms fathers house, and there lodgeth that night, with her vale or couer still ouer her head. All that night she may not speak one word (for that charge she receiueth by tradition from her mother, and other matrones her friendes) that the Bridegroome must neither heare, nor see her, till the day after the marriage. Neither three dayes after, may shee bee hearde to speake, saue certeyne fewe wordes at the table, in a set forme with great manners, and reuerence to the Bridegroome. If she behaue her selfe otherwise, it is a great preiudice to her credite, and life euer after: and will highly be disliked of the Bridegroome himselfe.

After the third day, they depart to their owne, and make a feast to both their friends together. The marriage day, and the whole time of their festiuall, the Bridegroome hath the honour to bee called *Moloday Knez*,

or yong Duke, and the Bride *Moloday Knez-zay*, or young Dutcheſſe.

In liuing with their wiues; they ſhewe themſelues to be but of a barbarous condition: vſing them as ſeruaunts, rather then wiues. Except the Noble-women, which are, or ſeeme to be of more eſtimation with their husbands, then the reſt of meaner ſort. They haue this fowle abuſe, contrary to good order, and the worde of God it ſelfe, that vpon diſlike of his wife, or other cauſe whatſoeuer, the man may goe into a Monaſterie and ſhire himſelfe a Frier, by pretence of deuotion: and ſo leaue his wife to ſhift for her ſelfe ſo well as ſhe can.

Of the other Ceremonies of the Ruſſe Church.

The 25. Chapter.

The ſigne of the croſſe.

THe other ceremonies of their Churche, are manie in number: eſpecially, the abuſe about the ſigne of the Croſſe, which they ſet vp in their high wayes, in the tops of their Churches, and in euery doore of their houſes, ſigning

ning themselues continually with it, on their foreheads and brests, with great deuotion, as they will seeme by their outward gesture. Which were lesse offence, if they gaue not withall, that religious reuerence and woorship vnto it, which is due to God onely, and vsed the dumbe shewe, and signing of it insteede of thanksgiuing, and of all other dueties which they owe vnto God. When they rise in the morning, they goe commonly in the sight of some steeple, that hath a crosse on the toppe: and so bowing themselues towardes the crosse, signe themselues withal on their foreheads, and brests. And this is their thanksgiuing to God for their nightes rest, without any word speaking, except peraduenture they say, *Aspody Pomelwy*, or, *Lorde haue mercie vpon vs*. When they sitte downe to meate, and rise againe from it, the thanksgiuing to God, is the crosing of their foreheads and brests. Except it be some few that adde peraduenture, a worde or two of some ordinarie prayer, impertinent to that purpose. When they are to giue an oath for the deciding of anie controuersie at Lawe, they doe it by swearing by the Crosse, and kissing the feet of it, making it as God, whose name onely is to bee vsed in such triall of iustice. When they enter into any house (where euer there is an idole hanging on the wall) they

they signe themselues with the crosse, & bow themselues to it. When they begin any work, bee it little, or much they arme themselues first with the signe of the crosse. And this cõmonly is all their prayer to God, for good speede of their businesse. And thus they serue God with crosses, after a crosse and vaine maner: not vnderstanding what the crosse of Christ is, nor the power of it. And yet they thinke all strangers Christians, to be no better then Turkes, in comparison of themselues (and so they wil say) because they bow not themselues, when they meete with the crosse, nor signe themselues with it, as the *Russe* maner is.

Holy water. They haue holie water in like vse, and estimation, as the Popish Church hath. But herein they exceede them, in that they doe not onely hallow their holie water stockes, and tubbes ful of water, but all the riuers of the countrey once euery yeere. At *Mosko* it is done with great pompe and solemnitie: the Emperour himselfe being present at it, with all his Nobility, marching through the streets towards the riuer of *Moskua*, in manner of procession in this order as followeth. First goe two Deacons, with banners in their hands, the one of *Precheste* (or our Ladie) the other of *S. Michael*, fighting with his dragõ. Then follow after, the rest of the Deacons &

Hallowing of riuers.

the

the priests of *Mosko*, two & two in a ranke, with coaps on their backs, and their idols at their brests, carried with girdles or slinges, made fast about their necks. Next the priests come their Bishops in their pontificalibus: then the Friers, Monks, and Abbots: and after, the Patriarches, in very rich attire, with a ball, or sphere on the top of his myter, to signifie his vniuersalitie ouer that Church. Last commeth the Emperor with all his nobility. The whole traine is of a mile long, or more. When they are come to the riuer, a great hole is made in the yse, where the market is kept, of a rod and a halfe broad, with a stage round about it to keepe off the presse. Then beginneth the Patriarch to say certaine praiers, and coniureth the diuel to come out of the water: and so casting in salt, and censing it with frankincense, maketh the whole riuer to become holy water. The morning before, all the people of *Mosko* vse to make crosses of chawlke ouer euerie doore, and window of their houses: least the Diuell beyng coniured out of the water, shoulde flye into their houses.

When the ceremonies are ended, you shal see the black Gard of the Emperours house, and then the rest of the Towne, with their pailes and buckets, to take off the hallowed water for drinke, and other vses. You shall also

also see the women dippe in their children ouer head and eares, and many men and women leape into it, some naked, some with their clothes on, when some man woulde thinke his finger woulde freese off, if hee should but dippe it into the water. When the men haue done, they bring their horse to the riuer, to drinke of the sanctified water: and so make them as holie as a horse. Their set day for this solemne action of hallowing their riuers, is that we cal *Twelfthday*. The like is done by other Bishops, in al parts of the Realme.

Drinking of holy water.

Their maner is also to giue it to their sick, in their greatest extremitie: thinking that it will eyther recouer them, or sanctifie them to God. Whereby they kill many, through their vnreasonable superstition, as did the *Lord Borris* his onely sonne. at my beyng at the *Mosko*: whom he killed (as was said by the phisitions) by powring into him, colde holie water, and presenting him naked into the Church, to their Saynt *Basileo*, in the colde of the Winter, in an extremitie of sickneesse.

They haue an image of Christ, which they call *Nerachi*, (which signifieth as much as *Made without hands*) for so their priests, & superstition withal, perswadeth them it was. This in their processions, they carry about

with

with them on high vpon a pole, enclosed within a Pixe, made like a lanthorn, and doe reuerence to it, as to a great mysterie.

At euery brewing, their maner is likewise, to bring a dish of their woort to the Priest, within the Church: which beyng hallowed by him, is powred into the brewing, and so giueth it such a vertue, as when they drink of it, they are seldome sober. The like they doe with the first fruites of their corne in Haruest. Brewing with holy water.

They haue an other ceremonie on Palmsunday, of auncient tradition: what time the Patriarch rideth through the *Mosko*, the Emperour himself holding his horse bridle, and the people crying *Hosanna*, & spreding their vpper garmentes vnder his horse feete. The Emperour hath of the Patriarch for his good seruice of that day 200 rubbels of standing pension. Another pageant they haue much like to this, the weeke before the nativitie of Christ. When euery Bishop in his Cathedral Church setteth forth a shew of the three children in the Ouen. Where the Angell is made to come flying from the roofe of the Church, with great admiration of the lookers on, and many terrible flashes of fire, are made with rosen, and gun-powder, by the *Chaldeans* (as they call them) that run about the towne all the twelue dayes, disguised in Palmsunday.

their plaiers coats, & make much good sport for the honour of the Bishops pageant. At the *Moska*, the Emperour himselfe, and the Empresse neuer faile to be at it, though it be but the same matter plaid euery yeere, without any new inuention at all.

Fasts. Besides their fastes on Wednesdayes, and Fridayes throughout the whole yeere, (the one because they say Christ was solde on the Wednesday, the other because he suffered on the Friday) they haue foure great Fastes, or Lentes euery yeere. The first, (which they call their great Lent) is at the same time with ours. The second, about Midsommer. The third, in Haruest time. The fourth, about Hallontide: which they keepe not of pollicie, but of meere superstition. In their great Lent for the first weeke, they eate nothing but bread and salt, and drinke nothing but water, neither meddle with anie matter of their vocation, but intende their shriuing, and fasting only. They haue also 3. *Vigils*, or *Wakes* in their great Lent, which they cal *Stoiania*: & the last Friday their great

Vigils. *Vigil*, as they cal it. What time the whole parish must bee present in the Church, and watch from nine a clocke in the Euening, til sixe in the morning, all the while standing, saue when they fall downe, and knock their heads to their idoles, which must be an hun-

dred

dred and seuentie times, iust through the whole night.

About their burials also, they haue ma- Burials.
nie superstitious and prophane ceremonies: as putting within the finger of the corpes, a letter to Saint *Nicolas*: whome they make their chiefe mediatour, and as it were, the porter of heauen gates, as the Papistes doe their *Peter*.

In Winter time, when all is couered with snow, and the ground so hard frozen, as that no spade, nor pikeaxe can enter their manner is not to burie their dead, but to keepe the bodies (so many as die all the Winter time) in an house, in the suburbs, or outparts of the towne, which they call *Bohsedom*, that is, *Gods house*: where the dead bodies are pyled vp together, like billets on a woodstack, as hard with the frost as a very stone, till the Springtide come, & resolueth the frost: what time euery man taketh his dead friend, and committeth him to the ground.

They haue besides their yeeres and mo- Moneths
neths mindes, for their friendes departed. mindes.
What time they haue praiers saide ouer the graue by the Priest: who hath a penie ordinarie for his paines. When any dieth, they haue ordinary women mourners, that come to lament for the dead party: and stand howling ouer the bodie, after a prophane, and

heathenish manner (sometimes in the house, somtimes bringing the bodie into the backside, asking him what hee wanted, and what he meant to die. They bury their dead, as the party vsed to goe, with coate, hose, bootes, hat, and the rest of his apparell.

Many other vaine and superstitious ceremonies they haue, which were long and tedious to report. By these it may appeare, how farre they are fallen from the true knowledge, and practise of Christian religion; hauing exchanged the worde of God, for their vaine traditions, and brought al to external, and ridiculous ceremonies, without any regard of spirite and trueth, which God requireth in his true worshipp.

Of

Of the Emperours domestike, or priuate behauiour.

The 26. Chapter.

He Emperours priuate behauiour, so much as may bee, or is meete to bee known, is after this maner. Hee riseth cómonly about 4 a clock in the morning. After his apparrelling and washing, in commeth his ghostly father, or priest of his chāber, which is named in their tongue, *Otrek Dubouna*, with his crosse in his hand, wherwith he blesseth him, laying it first on his forehead, then vpon his cheekes, or sides of his face, and then offreth him the ende of it to kisse. This done, the Clearke of the crosse (called *Chresby Deyack Profery*) bringeth into his chamber, a painted image, representing the Saint for that day. For euery day with them hath his seuerall Saint, as it were the patrone for that day. This he placeth among the rest of his image gods, wherewith-

His priuate prayer.

all his chamber is decked, as thicke almost as the wall can beare, with lampes and waxe candles burning before them. They are very costly and gorgeously decked with pearle, and precious stone. This image being placed before him, the Emperour beginneth to crosse himselfe after the *Russe* manner, first on the forehead, then on both sides of his breaste, with *Aspody Pomeluy, Pomeluy mena hospody, sacroy mena gresnick Syhodestua*: which is as much to say, as, *Helpe me O Lorde my God, Lorde comfort me, defende and keepe me a sinner from doing euill, &c.* This hee directeth towardes the image, or Saynt for that day, whom hee nameth in his prayer, together with our Lady (whom they call *Precheste*) *Saint Nicholas*, or some other, to whome he beareth most deuotion, bowing himself prostrate vnto them, with knocking his head to the verie ground. Thus he continueth the space of a quarter of an houre, or thereabouts.

Then cõmeth againe the ghostly father, or chãber priest, with a siluer bowle full of holy water, which they call in *Russe, Sweta Voda*, & a sprinkle of Basill (as they call it) in his hãd & so al to besprinckleth first the image gods, and then the Emperour. This holy water is brought fresh euery day from the Monasteries, farre and neere, sent to the Emperour from

from the Abbot or Prior, in the name of the Saint, that is patrone of that Monastery, as a speciall token of good wil from him.

These deuotions being ended, he sendeth in to the Empresse, to aske whether she hath rested in health, &c. And after a little pawse goeth himselfe to salute her in a middle roome betwixt both their chambers. The Empresse lieth apart from him, and keepeth not one chamber, nor table with the Emperour ordinarily, saue vpon the eaue of their Lentes, or common Fastes: what time she is his ordinarie ghest at bedde and boorde. After their meeting in the morning, they goe together to their priuate Churche or Chappell, where is sayde, or soung a morning Seruice (called *Zautrana*) of an houre long or thereabouts. From the Church hee returneth home, and sitteth him downe in a great chamber, to be seene and saluted by his Nobilitie, such as are in fauour about the Court. If hee haue to say to anie of them, or they to him, then is the time. And this is ordinarie, except his health, or some other occasion alter the custome.

The Emperour giueth presence euery morning.

About nine in the morning, he goeth to another Church within his Castle: where is soung by Priests, and Choristers, the high Seruice (called *Oheadna* or *Complin*) which

commonly lasteth two houres: the Emperour in the meane time, talking commonly with some of his Councell, Nobilitie, or captaines, which haue to say to him, or he to them. And the Councell likewise conferre together among themselues, as if they were in their councell house. This ended, he returneth home, and recreateth himselfe vntill it be dinner time.

The Emperours seruice at his Table.

He is serued at his table on this manner. First, euery dish (as it is deliuered at the dresser) is tasted by the Cooke, in the presence of the high Stewarde, or his Deputie. And so is receyued by the Gentlemen wayters (called *Shilshey*) and by them carried vp to the Emperours table, the high Stewarde or his Deputie going before. There it is receiued by the Sewer (called *Erastney*) who giueth a taste of euerie dishe to the Taster, and so placeth it before the Emperour. The number of his dishes for his ordinarie seruice is about seuenty: dressed somwhat grosely, with much garlicke, & salt, much after the Dutch manner. When hee exceedeth vpon some occasion of the day, or entertainment of some Ambassador, he hath many more dishes. The seruice is sent vp by 2. dishes at a time, or three at the most, that he may eate it warme, first the baked, then the roste meats, & last the brothes. In his dyning chamber is an

other table: where ſit the chiefe of his Nobilitie that are about his Court, and his ghoſtly father, or Chapleine. On the one ſide of the chamber ſtandeth a cubbard or table of plate, very fayre and riche, with a great ceſterne of Copper by it, full of yſe and ſnow, wherein ſtande the pottes that ſerue for that meale. The taſter holdeth the cup that he drinketh in all dinner time, and deliuereth it vnto him with a ſay, when hee calleth for it. The manner is to make many diſhes out of the ſeruice after it is ſet on the table, and to ſend them to ſuch Noblemen and officers, as the Emperour liketh beſt. And this is counted a great fauour, and honour.

After dinner hee layeth him downe to reſte, where commonly hee taketh three houres ſleepe, except he employ one of the houres to bathing, or boxing. And this cuſtome for ſleeping after dinner, is an ordinary matter with him, as withall the *Ruſſes*. After his ſleepe, he goeth to euenſong (called *Vecherna*) and thence returning, for the moſt parte recreateth himſelf with the Empreſſe till ſupper time, with ieſters, and dwarfes, men and women, that tumble before him, and ſing many ſongs after the *Ruſſe* manner. This is his common recreation betwixt meales, that hee moſte delightes in.

On

On other ſpeciall recreation is the fight with wilde Beares, which are caught in pittes, or nets, and are kepte in barred cages for that purpoſe, againſt the Emperour be diſpoſed to ſee the paſtime. The fight with the Beare is on this ſort. The man is turned into a circle walled round about, where he is to quite himſelfe ſo well as he can: for there is no way to flie out. When the Beare is turned looſe he commeth vpon him with open mouth. If at the firſt puſhe hee miſſe his aime, ſo that the Beare come within him, hee is in great daunger. But the wilde Beare being very fearſe, hath this qualitie, that giueth aduantage to the Hunter. His manner is when he aſſaileth a mã, to riſe vp right on his two hinder legges, and ſo to come roaring with open mouth vpon him. And if the Hunter then can puſhe right into the very breſt of him betwixt his forelegges (as commonly hee will not miſſe) reſting the other ende of their boareſpeare at the ſide of his foote, & ſo keeping the pike ſtill towards the face of the Beare, he ſpeedeth him cõmõly at one blow. But many times theſe Hunters come ſhort, and are either ſlaine, or miſerably torne with the teeth & talents of the fierce beaſt. If the partie quite himſelfe well in this fight with the Beare, he is carried to drinke at the Emperours ſeller doore: where he drinketh himſelfe

ſelfe drunke for the honor of *Hoſpodare*. And this is his rewarde for aduenturing his life, for the Emperours pleaſure. To maintain this paſtime the Emperor hath certein huntſmen that are appointed for that purpoſe to take the wild Beare. This is his recreation commonly on the holy daies. Somtimes he ſpendeth his time in looking vpō his goldſmiths, and Iewellers, tailers, embroderers, painters, & ſuch like, & ſo goeth to his ſupper. When it draweth towards bed time, his prieſt ſaieth certein praiers: and then the Emperour bleſſeth and croſſeth himſelfe, as in the morning for a quarter of an houre or thereaboutes, and ſo goeth to his bedde.

The Emperour that now is (called *Theodore Iuanowich*) is for his perſon of a meane ſtature, ſomewhat lowe and groſſe, of a ſallowe complexion, and inclining to the dropſie, hawke noſed, vnſteady in his paſe by reaſon of ſome weakenes of his lims, heauie and vnactiue, yet commonly ſmiling almoſt to a laughter. For qualitie otherwiſe, ſimple and ſlowe witted, but verie gentle, and of an eaſie nature, quiet, mercifull, of no martiall diſpoſition, nor greatly apt for matter of pollicie, very ſuperſtitious, and infinite that way. Beſides his priuate deuotions at home, he goeth euery weeke cōmonly on pilgrimage to ſome Monaſterie, or other that

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is neareſt hand. He is of 34. yeares old, or thereaboutes, and hath reigned almoſt the ſpace of ſixe yeares.

Of the Emperours priuate, or houſeholde Officers.

The 27. Chapter.

Maiſter of the Horſe.

THe chiefe officers of the Emperours houſhold, ar theſe which follow. The firſt is the office of the *Boiaren Coneſheua*, or maiſter of the Horſe. Which cõteineth no more then is expreſſed by the name, that is, to be ouerſeer of the Horſe, and not *Magiſter equitum*, or Maſter of the Horſemen. For he appointeth other for that ſeruice, as occaſion dothe require (as before was ſaid.) He that beareth that office at this time, is *Borris Federouich Godonoe*, brother to the Empreſſe. Of Horſe for ſeruice in his warres (beſides other for his ordinary vſes) he hath to the number of 10000. which are kept about *Moſko*.

The next is the Lord Stewarde of his houſhold at this time, one *Gregorie Vaſilowich Godonoe*. The third is his Treaſurer, that keepeth all his monies, iewels, plate, &c; now called *Stepan Vaſilowich Godonoe*. The fourth his Controller, now *Andreas Petrowich Cleſinine*. The fift his Chamberlaine. He that attendeth that office at this time, is called *Eſtoma Biſabroza Paſtelniſchay*. The fixt his Taſters, now *Theodore Alexandrowich*, and *Iuan Vaſilowich Godonoe*. The ſeuenth his Harbengers, which are three Noble men, and diuers other Gentlemen that doo the office vnder them. Theſe are his ordinarie officers, and offices of the chiefeſt account.

The L. Steward.

The L. Treſurer.

Controller.

Chamberlaine.

Taſters.

Harbẽgers.

Of Gentlemen beſide that wait about his chamber, & perſon (called *Shilſey Strapſey*) there are two hundred, all Noblemens ſonnes. His ordinary Garde is 2000, Hagbutters ready with their pieces charged, and their match lighted, with other neceſſarie furniture, continually day and night: which come not within the houſe, but wait without in the court or yard, where the Emperour is abiding. In the night time there lodgeth next to his bedchamber the chiefe Chamberlaine, with one or two more of beſt truſt about him. A ſecond chamber of there lodge ſixe other of like account, for their truſt

Gentlemen of the chãber.

The Gard.

truſt and faithfulneſſe. In the third chamber lie certeine young Gentlemen, of theſe two hundred, called *Shilſey Strapſey*, that take their turnes by forties euery night.

Grooms. There are Grooms beſides that watch in their courſe, and lie at euery gate and doore of the Court, called *Eſtopnick*.

The Hagbutters or Gunners, whereof there are two thouſand (as was ſaid before) watch about the Emperours lodging, or bed chamber by courſe two hundred and fiftie euery night, and two hundred & fiftie more in the Court yarde, and about the Treaſure houſe. His court or houſe at the *Mosko* is made Caſtle wiſe, walled about with great ſtore of faire ordinance planted vpon the wall, and conteyneth a great breadth of ground within it, with many dwelling houſes. Which are appointed for ſuch as are knowen to be ſure, and truſtie to the Emperour.

Of

Of the priuate behauiour, or qualitie of the Russe people.

The 28. Chapter.

THe priuate behauiour and qualitie of the *Russe* people, may partly be vnderstood by that whiche hath beene said cõcerning the publique state and vsage of the countrie. As touching the naturall habite of their bodies, they are for the most parte of a large sise, and of very fleshly bodies: accounting it a grace to bee somewhat grosse and burley, and therefore they nourish and spread their beardes, to haue them long and broad. But for the most part they are very vnweldy & vnactiue withall. Which may bee thought to come partly of the climate, and the numbnes which they get by the cold in winter, and partly of their diet that standeth most of rootes, onions, garlike, cabbage, and such like things that breed grosse humors, which they vse to eate alone, and with their other meates.

Constitution of their bodies.

Their

Their diet. Their diet is rather much then curious. At their meales they beginne commonly with a *Chark*, or small cuppe of *Aqua vitæ*, (which they call *Russe* wine) and then drinke not till towardes the ende of their meales, taking it in largely, and all together, with kissing one another, at euery pledge. And therefore after dinner there is no talking with them, but euery man goeth to his bench to take his afternoones sleepe, which is as ordinary with them as their nightes reste. When they exceede, and haue varietie of dishes, the first are their baked meates (for roste meates they vse little) and then their broathes, or pottage. To drinke drunke, is an ordinary matter with them euery day in the weeke. Their common drinke is *Mead*; the poorer sort vse water, and a thin drinke called *Quasse*, which is nothing els (as wee say) but water turned out of his wittes, with a little bran ne meashed with it.

This diet would breede in them many diseases, but that they vse bathstoues, or hote houses in steede of all Phisicke, commonly twise or thrise euery weeke. All the winter time, and almost the whole Sommer, they heat there *Peaches*, which are made lyke the *Germane* bathstoaues, and their *Porlads* like ouens, that so warme the house, that a straunger at the first shall hardly like of it. These

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two extremities, specially in the winter of heat within their houses, and of extreame colde without, together with their diet, maketh them of a darke, and sallow complexion, their skinnes beyng tanned and parched both with colde and with heate: specially the women, that for the greater parte are of farre worse complexions, then the men. Whereof the cause I take to bee their keeping within the hote houses, and busying themselues about the heating, and vsing of their bathstoues, and peaches.

The *Russe* because that hee is vsed to both these extremities of heat and of cold, can beare them both a great deale more patiently, then straungers can doo. You shal see them sometimes (to season their bodies) come out of their bathstoues all on a froth, and fuming as hote almost as a pigge at a spitte, and presently to leape into the riuer starke naked, or to powre colde water all ouer their bodies, and that in the coldest of all the winter time. The women to mende the bad hue of their skinnes, vse to paint their faces with white and redde colours, so visibly, that euery man may perceyue it. Which is made no matter, because it is common, and liked well by their husbandes: who make their wiues and daughters anordinarie allowance to buy them colours to paint their faces withall,

and delight themſelues much to ſee them of fowle women to become ſuch faire images. This parcheth the ſkinne, and helpeth to deforme them when their painting is of.

The Noble mans attire.

They apparell themſelues after the Greeke manner. The Noblemans attire is on this faſhion. Firſt a *Taffia* or little night cappe on his head, that couereth little more then his crowne, commonlie verie riche wrought of ſilke and gold thread, & ſet with pearle & pretious ſtone. His head he keepeth ſhauen cloſe to the very skin, except he be in ſome diſpleaſure with the Emperour. Then hee ſuffereth his haire to growe and hang downe vpon his ſhoulders, couering his face as vgly and deformedly as he can. Ouer the *Taffia* he weareth a wide cap of black Foxe (which they account for the beſt furre) with a *Tiara* or long bonnet put within it, ſtanding vp like a *Perſian* or *Babilonian* hat. About his neck (which is ſeene al bare) is a coller ſet with pearle and pretious ſtone, about three or foure fingers broad. Next ouer his ſhirt, (which is curiouſly wrought, becauſe he ſtrippeth himſelfe into it in the Sommer time, while he is within the houſe) is a *Shepon*, or light garment of ſilke, made downe to the knees, buttoned before: & then a *Caftan* or a cloſe coat buttoned, and girt to him with a *Perſian* girdle, whereat he hanges his kniues and ſpoone. This commonly is of cloth of gold,

gold, and hangeth downe as low as his ankles. Ouer that he weareth a lose garment of some rich silke, furred and faced about with some gold lace, called a *Ferris*. An other ouer that of chamlet, or like stuffe called an *Alkaben*, sleeued & hanging low, and the cape commonly brooched, and set all with pearle. When hee goeth abroad, he casteth ouer all these (which are but sleight (though they seeme to be many) an other garment called an *Honoratkey*, like to the *Alkaben*, saue that it is made without a coller for the neck. And this is commonly of fine cloth, or Camels haire. His buskins (which he weareth in stead of hose, with linnen folles vnder them in steed of boot hose) are made of a *Persian* leather called *Saphian*, embrodered with pearle. His vpper stockes commonly are of cloth of gold. When he goeth abroad, he mounteth on horsebacke, though it be but to the next doore: which is the manner also of the *Boiarskey*, or Gentlemen.

The Gentlemans apparell.

The *Boiarskey* or Gentlemans attire is of the same fashion, but differeth in stuffe: and yet he will haue his *Caftan* or vndercoat sometimes of cloth of gold, the rest of cloth, or silke.

The Noble womans attire.

The Noble woman (called *Chyna Boiarsbena*) weareth on hir head, first a caull of some soft silke (which is commonly redde) and ouer it a fruntlet, called *Obrosa* of white

colour. Ouer that hir cap (made after the coife fashion of cloth of gold) called *Shapka Zempska*, edged with some riche furre, and set with pearle and stone. Though they haue of late begonne to disdaine embrodering with pearle about their cappes, because the Diacks, and some Marchants wiues haue taken vp the fashion. In their eares they weare earerings (which they call *Sargee*) of two inches or more compasse, the matter of gold set with Rubies, or Saphires, or some like pretious stone. In Sommer they goe often with kerchieffes of fine white lawne, or Cambricke, fastned vnder the chinne, with two long tassels pendent. The kerchiefe spotted and set thicke with rich pearle. When they ride or goe abroad in raynie weather, they weare white hattes with coloured bands (called *Stapa Zemskoy*). About their necks they were collers of three or foure fingers broad, set with riche pearle and pretious stone. Their vpper garment is a loose gowne called *Oposhen* commonly of skarlet, with wide loose sleeues, hanging downe to the ground buttened before with great gold buttons, or at least siluer and guilt nigh as bigge as a walnut. Which hath hanging ouer it fastned vnder the cappe, a large broad cape of some riche furre, that hangeth downe almost to the middes of their backes. Next vnder the *Oposken* or vpper garment, they weare another

other called a *Leitnick* that is made close before with great wide sleeues, the cuffe or half sleeue vp to the elbowes, commonly of cloth of golde: and vnder that a *Ferris Zemskoy*, which hangeth loose buttoned throughout to the very foote. On the hand wrests they weare very faire braselets, about two fingers broad of pearle and pretious stone. They go all in buskins of white, yellow, blew, or some other coloured leather, embrodered with pearle. This is the attire of the Noblewoman of *Russia*, when shee maketh the best shew of hir selfe. The Gentlewomans apparell may differ in the stuffe, but is all one for the making or fashion.

The *Mousicks* or cõmon mans attire.

As for the poore *Mousick* and his wife they go poorely cladde. The man with his *Odnoratkey*, or loose gowne to the small of the legge, tyed together with a lace before, of course white or blew cloth, with some *Shube* or long wastcoat of furre, or of sheepskinne vnder it, and his furred cappe, and buskins. The poorer sort of them haue their *Odnoratkey*, or vpper garment, made of Kowes haire. This is their winter habite. In the sommer time, commonly they weare nothing but their shirts on their backes, and buskins on their legges. The woman goeth in a redde or blew gowne, when she maketh the best shew, and with some warme *Shube* of furre vnder it in the winter time. But in the Sommer, no-

thing but her two shirts (for so they call the) one ouer the other, whether they be within doores, or without. On their heades, they weare caps of some coloured stuffe, many of veluet, or of cloth of golde: but for the most part kerchiefes. Without earings of siluer or some other mettall, and her crosse about her necke, you shal see no *Russe* woman, be shee wife, or maide.

Their wits and capacities.

As touching their behauiour, and quality otherwise, they are of reasonable capacities, if they had those means that some other nations haue to traine vp their wittes in good nurture, and learning. Which they might borrowe of the *Polonians*, and other their neighbours, but that they refuse it of a very self pride, as accounting their owne fashions to be far the best. Partly also (as I said before) for that their manner of bringing vp (voide of all good learning, and ciuill behauiour) is thought by their gouernours most agreable to that State, and their manner of gouernment. Which the people would hardely beare, if they were once ciuilled, & brought to more vnderstanding of God, and good policie. This causeth the Emperours to keep out al meanes of making it better, and to be very warie for excluding of all peregrinitie, that might alter their fashions. Which were lesse to bee disliked, if it set not a print into the very mindes of his people. For as themselues

selues are verie hardlie and cruellie dealte withall by their chiefe Magistrates, and other superiours, so are they as cruell one against an other, specially ouer their inferiours, and such as are vnder them. So that the baseſt & wretchedeſt *Christianoe* (as they call him) that stoupeth and croucheth like a dogge to the Gentleman, and licketh vp the dust that lieth at his feete, is an intollerable tyrant, where he hath the aduantage. By this meanes the whole Countrie is filled with rapine, and murder. They make no account of the life of a man. You shall haue a man robbed sometime in the very streats of their townes, if hee goe late in the euening: and yet no man to come forth out of his doores to rescue him, though hee heare him crie out. I will not speake of the straungenesse of the murders, and other cruelties committed among them, that would scarsly bee beleeued to bee done among men, specially such as professe themselues Christians.

Crueltie of the *Russe* people.

The number of their vagrant and begging poore is almost infinite: that are so pinched with famine and extreame neede, as that they begge after a violent and desperate manner, with *giue mee and cut mee, giue mee and kill mee*, and such like phrases. Whereby it may bee gheassed, what they are towardes straungers, that are so vnnaturall and cruell towardes their owne. And yet it

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Intemperancie.

may bee doubted whither is the greater, the crueltie or intemperancie that is vsed in that countrie. I will not speake of it, becauſe it is ſo foule and not to bee named. The whole countrie ouerfloweth with all ſinne of that kinde. And no maruell, as hauing no lawe to reſtraine whoredomes, adulteries, and like vncleanneſſe of life.

As for the truth of his word, the *Ruſſe* for the moſt part maketh ſmall regard of it, ſo he may gaine by a lie, and breache of his promiſe. And it may be ſaide truely (as they know beſt that haue traded moſt with them) that from the great to the ſmall (except ſome fewe that will ſcarcely be founde) the *Ruſſe* neither beleeueth any thing that an other man ſpeaketh, nor ſpeaketh any thing himſelfe worthie to be beleeued. Theſe qualities make thē very odious to all their neighbours, ſpecially to the *Tartars*, that account themſelues to be honeſt and iuſt, in compariſon of the *Ruſſe*. It is ſuppoſed by ſome that doe well conſider of the ſtate of both countries, that the offence they take at the *Ruſſe* gouernment, and their maner of behauiour, hath beene a great cauſe to keepe the *Tartar* ſtill Heatheniſh, and to miſlike (as he doeth) of the Chriſtian profeſsion.

FINIS.